Diocese of Pennsylvania

Journal

of the 186th Annual Convention of the Diocese

October 17, 18, and December 6, 1969

for the year

1970

Including:
Special Convention of May 23, 1970, and Statistical Addendum

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Albert, John J.
Alberts, William J.
Allen, Erik H.
Allen, Woodworth B., Jr.
Anderson, George C.
Anderson, Jesse F.
Appleton, Arthur D.
Ashley, George C.
Atkinson, Christopher J.
Atwater, W. Eastwood
Aulenbach, W. Hamilton

B

Baker, H. Raymond, Jr.
Bartholomew, Richard L.
Battin, Edward W.
Bauder, Richard K.
Bayfield, Ralph W.
Becker, Michael R.
Bell, Gibson
Billings, Stephen
Bird, Van S.
Blackburn, James C.
Blake, Francis F. E.
Blatz, Nils
Blenk, John B.
Blewett, William E.
Boon, Harold O.
Breuninger, Frederick A.
Brooks, Frederick M.
Brunner, Arthur F.
Buzby, Dallas E.

C

Calvert, Meredith M.
Camp, Peter E.
Campbell, John E.
Campbell, Michael J.
Carpenter, Jerry E.
Carpenter, John P.
Casey, Harry L.
Cassell, Warren M., Sr.
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Chisholm, John R.
Clair, Joseph R.
Clark, Howard G.
Clark, John D.
Clayton, Paul R.
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Cook, Robert B.
Cragg, J. Aubrey
Crim, B. Shepard
Crysler, Frederick S.
Cupit, James K., Jr.

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Davis, Francis P.
Davis, Matthew W.
Davis, Warren H., Jr.
Deacon, Robert C. S.
Degerberg, Alfred W.
DeMeester, Huibert R.
Dettweiler, Walther R.
DeWitt, Robert L.
Donaghy, William R. S.
Dorsey, James C.
DuBose, Robert E., Jr.

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Edwards, Tom T.
Edwards, William I.
Ehly, Charles F.
Elliott, Edward E.
Elwell, William
Erb, C. Leighton

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Farrow, Donald L.
Fell, Harry I.
Fenn, Richard K.
Fifer, Louis E., III
Fifer, Philip
Fischer, Albert F., Jr.
Fischler, William J.
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Fullerton, Carl W.

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Grannum, Kenneth O.
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Gross, Joseph O.
Guenther, J. Jarden

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Harding, Ernest A.
Hardwick, John F.
Harjes, Frederick H., III
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Harris, Edward G.
Harris, Robert S.
Hart, Oliver J.
Harvey, James M.
Hatfield, J. Lyon
Haughton, Anson B.
Hawkins, Richard T.
Hawkins, V. Richard
Hayes, Richard E.
Heckscher, Ledyard H.
Heistand, Hobart H.
Hendricks, Edward O.
Herschel, Richard J.
Hess, Joseph W., Jr.
Hess, Richard W.
Hill, Robert W.
Hines, H. Francis
Hodder, J. Gardner
Hoffacker, Michael P. N.
Hofmeister, Robert C.
Holder, Oscar E.
Holmes, W. Benjamin
Holt, Alan E., Jr.
Hons, Paul E.
Hoofnagle, Otho S.
Hoover, John F.
Hopkin, C. Edward
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Howe, Barry R.
Hutchinson, Robert H., Jr.
Hyatt, David W.

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Iredale, Joseph L.
Isacksen, Frederick R.

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Johnson, Ralph E.
Johnson, Stanley E.
Jones, Herbert W.
Jones, James L.
Jones, Theodore F.
Joseph, Ronald E.

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Kaufmann, Henry W.
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Kelbaugh, Charles F.
Kenny, David B.
Kerr, Norman S.
Kettle, Frederick V.
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Krantz, George B., Jr.

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Leeman, Judson, S.
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Lull, Howard W.

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McNaught, Matthew

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Mahan, Albert L., Jr.
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Manwaring, Stanley E.
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Martin, Michael
Martin, Walter G.
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Mattes, Anthony J.
Matthews, Vernon
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Maxwell, James H.
Mayer, Andrew W.
Mayfield, Harry L.
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Mills, William E., Jr.
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Morrow, Ralph B.
Morrow, William D.
Murrey, James M.
Musselman, William S., Jr.

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Nikel, Frank
Norman, John R.

O

Ott, T. Gordon

P

Paige, Emmett P.
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Penniman, Charles F., Jr.
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Pickering, Timothy
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Platts, Edward
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Powell, Stanley A., Jr.
Pratt, Cuthbert
Prentiss, Henry M.
Price, Alfred W.
Price, Edward
Prichard, James B.
Purdie, Arnold

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Roak, John C.
Rogers, Ralph K.
Rowe, Herbert E.
Rudderow, B. Janney

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Sachs, Leonard J.
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Taylor, Raymond R.
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Tulk, Gerald A.
Turner, William D.
Twelves, J. Wesley

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Urban, Charles H.
Urban, P. Linwood, Jr.

V

Van Atta, R. Sherwood
Van Buren, Paul M.
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Vandergrift, Don F.

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Wainwright, Robert M.
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Wheeler, Michael I.
Wiant, Charles E.
Widing, C. Jon
Wiley, Ronald A.
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Williamson, Bruce P.
Williamson, Frank, Jr.
Williamson, William B.
Willis, Arthur D.
Wilson, Harold J.
Winter, Lloyd H., II
Witmer, William LaRue
Wood, Daniel S.
Woodruff, James E. P.
Woods, Richard M.
Worrall, Lewis H.
Wright, Robert A.

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1) Canonically resident less than six months: include under Canon of Courtesy.

Dye, Hubert M., Jr. (7/3/69)
Hicks, Richard L., Jr. (8/1/69)
Gatto, Robert B. (7/1/69)

2) Canonically resident less than six months but communicants of long standing in the diocese: given voice and vote by special resolution.

Higbee, Charles E. (6/15/69)
Obenchain, John C. (9/29/69)

3) Canonically resident but not actually residing in diocese for full six months prior to Convention: include under Canon of Courtesy.

Anthony, Kenneth H.
Bak, Edward M.
Baublitz, E. Raymond
Bennett, Edwin G.
Bieberbach, John V.
Braddock, Guilbert C.
Cassell, W. Michael, Jr.
Cox, Frank
Davis, Ralph M.
Della-Cioppa, Thomas E.
Dunphy, William H.
Easter, George H.
Ewart, Craig K.
Gardner, James E.
Gill, Raymond A.
Gillespie, John S.
Hollowell, M. Edgar, Jr.
Howe, Reuel L.
Hyde, E. Clarendon
Inlow, E. Burke
Jordan, Jean P.
Jowett, E. Paul
Kessler, Edward S.
Koci, Joseph, Jr.
Lineker, George A.
Lucas, Albert H.
Lyford, Richard T.
McCurdy, Alexander, III
Mills, Lawrence
Morris, Charles H., Jr.
Norton, Howard G.
Pettit, David C., Sr.
Pfaff, Richard W.
Pierce, Roderic
Pierce, Roderic H.
Price, Frederick C.
Richards, Gerald W.
Ruddick, C. Thompson, Jr.
Salmon, E. Frank
Sassé, Lewis, II
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Smith, H. Alan
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Stiffler, J. Ledru
Stimson, William
Thomas, Stuart A. W.
Walker, John W.
Ware, Walter W.
Weiler, William L.
White, E. Douglas
Woodard, George H., Jr.
Yale, Richard A.
Zimmer, Layton P.

4) Not canonically resident, but working in the diocese: include under Canon of Courtesy.

Babbage, Stuart
Butler-Nixon, Grahame
Carr, Dabney J.
Dell, Edward T., Jr.
Field, George C., Jr.
Fox, William H.
France, Andrew M., Jr.
Frederic, Eliot
Harris, Paul S., Jr.
Henderson, Theodore
Hildebrandt, Arthur J.
Hiles, James R.
Hughes, Philip E.
Imrie, Matthew H.
Jupin, John M.
Marmion, William H., Jr.
Maud, Laurence C.
Moore, Arthur C.
Moore, Rudolf A.
Norris, Richard A.
Riegel, John W.
Rutler, George
Shearer, Donald
Shearer, Leon A.
Slater, C. Peter
Smith, William L.
Swayne, W. G. Hope
Townsend, John T.
Wanner, Mervin L.
Westman, Paul A.
Willard, Wilson H., Jr.
Witmer, Elmer H.

5) Canonically resident and working in the diocese, but not residing in diocese for a full six months prior to Convention: to be given voice and vote by special resolution.

Axleroad, Benjamin

6) Canonically resident and working in the diocese, but not residing in diocese: to be given voice and vote by special resolution.

Powers, Frederick F., Jr.

OFFICIAL LAY DEPUTIES — 186th CONVENTION

Those marked (a) are alternates

BRANDYWINE DEANERY

TRINITY, *Coatesville* (P) — Mrs. Harriet Eastburn, Miss Mary Baker, Mrs. Homer Gebhard, (a) Mr. Ellis E. Stern, Jr., (a) Mr. Norman M. Merkle.
ST. JOHN, *Compass* (M) — Arthur A. Burt, Miriam H. Burt, Harold Johnson, (a) Dale Livingston, (a) James McCowan, (a) Earl Norton.
ST. JOHN, *Concord* (P) — Robert Keller, David F. Gilbert, E. Thomas Pittock, Jr., (a) Mrs. James D. McLeester, (a) Mrs. Harold DeNenno, (a) Mrs. David F. Gilbert.
ST. JAMES, *Downingtown* (P) — John M. Stockton, Samuel B. Corliss, Dr. Stephen M. Hanson, (a) Edward G. Schmid, (a) Stanley K. Landis, Jr., (a) William J. Laird.
ST. MARK, *Honey Brook* (A) — McClure Kelley, Ivan S. Barclay, Jr., Roger E. Mims, (a) William Freeman, Jr.
ADVENT, *Kennett Square* (P) — Nathaniel C. Wyeth, Forrest R. Schaeffer, Ivar A. Lundgaard, (a) Alexander V. D. Luft, (a) Mrs. Thomas D. Johnson (a) Richard D. Ilsemann.
ST. CHRISTOPHER, *Oxford* (M) — Ross Melrath, Mrs. John Phillips, (a) Mrs. Malcolm H. Kelly.
GOOD SAMARITAN, *Paoli* (P) — Robert S. Gledhill, William E. Eagleson, Jr., Mrs. Percy C. Madeira, Jr., (a) Roy Smail, (a) Thomas W. L. Cameron, (a) Linwood T. Geiger.
ST. PETER/VALLEY, *Paoli* (P) — John C. Bole, H. Lea Hudson, Boyer Veitch, (a) William E. Garland, (a) Robert Mason, (a) Edward P. Street.
ASCENSION, *Parkesburg* (M) — William Fisher, Mrs. Alice Sagner.
CALVARY, *Rockdale* (P) — Mrs. Albert Lank, J. E. Bell, John Lomas, (a) David Copson, (a) Don Lewis, (a) Mrs. Donald Palmer.
ST. FRANCIS/FIELD, *Sugartown* (M) — James R. Tinsman, Morgan T. Ridington, George K. Crozer, III, (a) David R. Farrow, (a) Richard Partridge, (a) Miss Diana Richmond.
ST. MARY, *Warwick* (A) — James Noble, William Peirce, William C. Badnaruk.
HOLY TRINITY, *West Chester* (P) — William H. Dean, Jr., John E. Muhs, Lawrence E. Wood, Esq., (a) Mrs. Herbert A. Houston, (a) Mrs. Laurence L. Lathrop, (a) Robert Spence.
ST. ANDREW, *West Vincent* (P) — Alfred W. Johnson, Jr., H. Paul Gant, (a) Alexander A. McCurry, Jr., (a) A. Pierce Saunders.
ST. PAUL, *West Whiteland* (P) — David W. Dinwoodie, Richard E. Hannum, Emily L. Stanford, (a) Carol B. Belcher, (a) David G. Dickson.

BUCKS DEANERY

REDEEMER, *Andulusia* (A) — Mrs. Ruth E. Manwaring, (a) Mrs. Francis Harman.
ST. JAMES, *Bristol* (P) — R. Philemon Stout, Arthur Phipps, (a) Adolph Ancker, (a) Thomas Coles.
TRINITY, *Buckingham* (P) — Dr. Ralph Lantz, Mrs. Robert Bitzer, Mrs. James Hogan, (a) Mrs. Ralph Lantz, (a) Mrs. Marwood Clements, (a) William H. Eastburn, III, Esq.
ST. PAUL, *Doylestown* (P) — Irwin H. Renneisen, Thawley D. Hayman, Henry D. Paxson, (a) John C. Phillips, (a) Sid Stratton, (a) Nicholas Molloy.
CHRIST, *Eddington* (P) — John Hoernle, Mrs. H. DeMeester, Mrs. J. Kleber, (a) Mrs. J. Hoernle, (a) W. Bejuki, (a) J. Kleber.
ALL SAINTS, *Fallsington* (M) — Mrs. Evelyn Boyles, John B. Dellmuth, Raymond Pope, (a) Robert Neale, (a) Paul Bara, (a) Miss Ann Shorey.
GOOD SHEPHERD, *Hilltown* (M) — David A. Smith, David H. Graf, Mrs. Margaret E. Ferry, (a) John R. Burrell, (a) Mrs. Howland Dudley, Jr., (a) Mrs. Craig C. Tarler.
GRACE, *Hulmeville* (P) — Elmer Cull, Edgar Seely, Charles T. Kelch, (a) Mrs. Charles T. Kelch. (a) Richard Rittler, Jr., (a) Andrew Grob.
ST. JAMES, *Langhorne* (P) — William A. Booth, Normand A. Picard, Edward V. Wisneski, (a) John B. Leedom, (a) W. Ward McMasters, (a) John T. Stevenson.
ST. PAUL, *Levittown* (P) — Peter F. Petraglia, Newell H. Golden, (a) Fred A. Ball.
INCARNATION, *Morrisville* (P) — Harlan Huff, George A. Schlekat, Phyllis (Mrs. Thomas) Watanabe, (a) Thomas L. Davies, (a) Robert E. Hamilton, (a) Helen (Mrs. Leslie) Williams.
ST. PHILIP, *New Hope* (M) — David M. Freudenthal, Robert P. Reinhardt, Brig. Gen. G. L. McCormick.
ST. LUKE, *Newtown* (P) — John McKean, Milton Bradley, Albert A. McNamara, (a) G. Richard Bertolet, Carl Frechem.
ST. ANDREW/FIELD, *Philadelphia* (P) — Lorraine S. Nugent, John Tate, William Scott, (a) Henry Fabrick, (a) William Lewis, (a) Anita S. Duke.
EMMANUEL, *Quakertown* (P) — C. Richard Leidigh, Reginald Riley, Otto Fink, (a) Charles Haefler, (a) Joseph Mazinas.

TRINITY, *Solebury* (P) — Mrs. Philip Sellers, William Kurtz, Stanley Hastings, (a) Forrest Cooper, (a) Mrs. Leonard Drorbaugh, (a) Clinton Whiting.
REDEMPTION, *Southampton* (P) — Henry P. Manning, Jr., Leonard F. Seale, Jr., Bruce W. Waltz.
ST. ANDREW, *Yardley* (P) — C. W. Greaves, J. Novick, Mrs. J. Novick, (a) A. F. Hamell, (a) Mrs. A. F. Hamell.

CONESTOGA DEANERY

ST. FAITH, *Brookline* (P) — Henry L. Hood, William E. Nessler, C. Paul Robson, (a) Harry H. Mulholland, (a) Horace E. Ruth.
ST. PETER, *Broomall* (P) — Christine A. Rumpff, William J. Manuel, Jr., William J. Davies, (a) George J. Karsner, (a) William R. Schramm, (a) Kenneth B. Ambler, Jr.
ALL SAINTS, *Darby* (P) — Allen L. Simms, Maurice L. Tiffany, (a) Mrs. Francis W. Tinney.
HOLY COMFORTER, *Drexel Hill* (P) — Dexter W. Cobb, Harold T. Muse, Gordon L. Phillips, (a) Ralph E. Lee, Jr., (a) Robert L. Albertson, (a) William N. Britton.
INCARNATION, *Drexel Hill* (P) — Harry E. Savin, Alan C. Gellert, Mrs. Paul D. Richardson, (a) William J. Gaul, Jr., (a) James F. Atchison.
HOLY SACRAMENT, *Highland Park*
ST. JOHN/EVANGELIST, *Lansdowne* (P) — Leslie R. Plotts, Richard E. Forrest, George W Thompson, (a) Craig L. Snyder, (a) Richard R. Spencer, (a) Charles H. Walter.
ST. ALBAN, *Newtown Square* (P) — Mrs. Mary Jamison, Arnold Graf, Miss Carol Barton, (a) Philip Dorman, (a) Henry Dolan.
HOLY APOSTLES, *Penn Wynne* (C) — James Hewitt, William Rimel, James Banta, (a) Richard Chace, (a) William Montgomery, (a) Newell Doubleday.
ST. GILES, *Stonehurst* (P) Mrs. Johanna Brauker, Mrs. Alida MacArthur, Mrs. Margaret Hockey, (a) Gilbert W. Gerhart, (a) Miss Marguerite McMenamin, (a) Gerald La Voy.
ST. MICHAEL, *Yeadon* (P) — Capt. Lewis H. Shackelford, Edward Boyd, (a) Daniel Hall.

DELAWARE DEANERY

ST. MARY, *Chester* (M) — Mrs. Mabel E. Brister, Luther Burdelle, Ebenezer Fernandez, (a) Mrs Florence Holley, (a) Miss Madeline Bryant, (a) Reginald Franklin.
ST. PAUL, *Chester* (P) — William W. Boyd, Walter S. Bettner, Jr., William A. Atkinson, Jr., (a) Raymond H. Barley.
ST. STEPHEN, *Clifton Heights* (P) — Carl Benner, Miss Helen Merkins, Miss Edith Suydam, (a) Robert Prescott, (a) Mrs. Margaret Riffert, (a) James Fegely.
ST. LUKE, *Eddystone* (M) — John W. Elliott, Mrs. John Morgan.
ST. JOHN/EVANGELIST, *Essington* (P) — William Mako, William Mahler, (a) Ernest Taylor.
ST. JAMES, *Green Ridge* (A) — William Cazort, (a) James Bond.
ST. MARTIN, *Marcus Hook* (P) — Mrs. Nellie Dodd, Mrs. Mary Keeth, Mrs. Marietta Peterson, (a) George Krentz, (a) James Peterson, (a) James Webb, Jr.
CHRIST, *Media* (P) — Jane Nolte, Henry Beck, Henry Jordan, (a) Arnold Hiltz, (a) Betty Diggs, (a) Thomas Dale.
ATONEMENT, *Morton* (P) — Louis A. Divan, Jim Smith, George Kohler, (a) Hubert Wright, (a) Terry Starr, (a) Harry Stewart.
ST. STEPHEN, *Norwood* (P) — Mahlon Shotts, Charles E. Weber, John Kurtz.
ST. JAMES, *Prospect Park* (P) — Frank P. Witmer, III, James M. Klina, John T. Conner, Jr., (a) Richard T. Corter, (a) Daniel J. Long, (a) Vincent Grisafi.
CHRIST, *Ridley Park* (P) — Earle W. Deppich, Frank Brown, Joseph Pagano, (a) Carl Johnson, (a) Nathan Quinn, (a) Jack Kalodner.
REDEEMER, *Springfield* (P) — Albert Lennan, John Potts, Mrs. John Bernard.
TRINITY, *Swarthmore* (P) — Thomas W. Johnston, Jr., W. Charles Hogg, Jr., (a) James M. Gassaway, (a) Miss Helen G. Moore.
TRINITY, *Collingdale* — Robert Hoag, Robert Steele, Paul H. Young, (a) Robert Moore, (a) Mrs. Walter Pearse.

FAIRMOUNT DEANERY

ADVOCATE, *Philadelphia* (P) — Thomas K. Moore, Mrs. Georgia Thomas, (a) Norman Harris, (a) Milfred Hall.
ALL SOULS, *Philadelphia* (M) — Elmer Mock, Mrs. Margaret Mock, Melvin Ruthven, (a) John Smith, (a) Lewellyn Thomas.
ANNUNCIATION, *Philadelphia* (P) — J. Norman Smyrl, William E. Maddox, (a) Derrick Boulden
CHRIST & ST. AMBROSE (A) — Frank Balkie, Russell Ott, Mrs. Florence Gallagher, (a) John Fulton, (a) Mrs. William Smith, Jr., (a) Mrs. Gladys Slocum.
EMMANUEL, *Kensington* (P) — John Price, William Bennett, William Wright, (a) James Clemens.

GOOD SHEPHERD, *Kensington* (P) — William McDaniel, Dr. Walter Greenwood, George Anderson, (a) E. Chambers, (a) William Diehl.
GRACE & INCARNATION (P) — Charles Donohue, Elmer Seemuller, John Binder, (a) Florence Duzinski, (a) Sadie S. Janus, (a) Charles Rymarcyick.
RESURRECTION, *Philadelphia* (P) — Elmer M. Worth, John T. Shepherd, Emma E. Brehm, (a) Eleanor M. Gaeckler, (a) Austin Ford, (a) Arthur J. Kinmonth.
ST. AUGUSTINE/COVENANT (P) Littleton Rich, Clayton L. Reid, Arthur J. Slater, (a) William J Johnson, (a) Charles H. Bell, (a) Lennox A. Caruth.
ST. BARNABAS, *Kensington* (M) — Frank Way, Mrs. Mary Austin, Mrs. Christine Saunders.
ST. BARTHOLOMEW, *Philadelphia* (M) — William Rowe, (a) Mrs. Gwendolyn Hatchett.
ST. JOHN FREE, *Philadelphia* (P) — James Powick, Jr., (a) Marion Loeffler.
ST. LUKE, *Kensington* (A) — Philip Appenzeller, Eleanor B. Porter.
ST. MATTHEW, *Francisville* (P) — Arthur Booth, Frank Bobb, Robert E. Krouse, (a) Edward Wiegand, (a) W. Thompson Wiegand.
ST. NATHANAEL, *Philadelphia* (A) — Mr. Ralph Greco, (a) Mr. William England.
ST. SIMEON, *Philadelphia* (P) — T. R. Coar, F. Lang, Jr., C. R. Bachman, (a) C. A. Stevenson, (a) T. A. Peetinicchi, (a) W. H. Van Atta.

MERION DEANERY

ST. GEORGE, *Ardmore* (P) — William M. Conron, Jr., Stanley Myers, William A. Lindsay, III, (a) Mrs. Carlton Cressman, (a) Spencer A. Manthorpe, Esq.
ST. MARY, *Ardmore* (P) — Mrs. M. Carton Dittmann, Jr. (Frances), Daniel C. Jones, Jr., William H. Sayre, (a) William H. Shaw, (a) Lester K. Walters (a) Robert S. Beal.
ST. ASAPH, *Bala Cynwyd* (P) — Townsend Munson, Mrs. Isaac Kershaw, Robert P. Liversidge, (a) Marshall A. Nelson, (a) Earle A. Buckley, Jr., (a) Howard Roberts.
ST. JOHN, *Bala Cynwyd* (P) — John D. Foster, S. Wayne Garrigues, Ian Hesketh, (a) George Chimples, (a) James McK. Quinn, (a) Col. Edward J. Slade.
REDEEMER, *Bryn Mawr* (P) — Howard Kellogg, Esq., F. R. Drayton, Mrs. Kaighn Smith, (a) Thomas Fisher, Jr., (a) Edward P. Bromley, (a) Mrs. Siter Owen.
ST. CHRISTOPHER, *Gladwyne* (P) — Robert H. Shertz, Richard A. Lander, Mrs. W. Phelps Riley, (a) Robert P. Van Brott, (a) Robert O. Bach, (a) Mrs. Arthur D. Hughes.
CHRIST, *Ithan* (P) — George T. Cook, George W. Pepper, III, J. Wistar Morris, Jr.
ST. DAVID, *Radnor* (P) — William McCawley, Robert C. Lea, John O. Platt, (a) Theodore Weston, II, (a) Mrs. Henry M. Chance, II.
ST. MARTIN, *Radnor* (P) — Louis C. Washburn, W. Furness Thompson, Mrs. Blair B. May, (a) Robert D. Cowart, (a) James P. Roberts, (a) Weld Coxe.
GOOD SHEPHERD, *Rosemont* (P) — John T. Begien, Stevens Heckscher, Ph.D., Dudley Hughes, Esq., (a) George M. Ahrens, (a) Miss Ruth Fiesel (a) J. Bennett Hill, Jr.
ST. MARY, *Wayne* (P) — Donald Wells Belcher, Frank Rippel, William Wooldredge, (a) William Porter, (a) Mrs. William F. Pierce, (a) Clayton Wetzel, Jr.
ALL SAINTS, *Wynnewood* (P) — Col. Joseph G. Bent, Jr., Robert D. Baldwin, Mrs. Charles N. Herbert, (a) Mrs. Harry B. Frazer, (a) Henry S. Hamm, (a) Samuel H. Ballam, Jr.

MONTGOMERY DEANERY

ST. ANNE, *Abington* (P) — Robert Henry Brown, Dr. Charles Strunk, Morton H. Ullery, (a) Mrs. Allen R. Deschere, Robert L. Miller, Merlin O. Wunn.
TRINITY, *Ambler* (P) — Robert C. Allen, Sidney Repplier, Margaretta Haywood, (a) J. T. Cuthbertson, (a) Richard Hampton, (a) Cordelia L. Kitson.
ST. DUNSTAN, *Blue Bell* (M) — Peter Reynolds, Mrs. Ailsa Wistar, Donald Hogeland.
ST. AIDAN, *Cheltenham* (P) — John Gurniak, William Hutchison, William Smith, (a) John Stradling, (a) E. F. Mosebach.
ST. PAUL, *Elkins Park* (P) — Horace MacVaugh, Jr., Dr. Vernon Lapp, C. Brewster Rhoads, Esq., (a) Frank Uecker, (a) Mrs. F. LeRoy Worley, (a) Joseph Helweg.
ST. PETER, *Glenside* (P) — Norman Harberger, Raymond A. Waite, Dr. M. Luther Kauffman, (a) Mrs. Eleanor Otis, (a) Donald Kelley.
MESSIAH, *Gwynedd* (P) — David A. West, Cassin W. Craig, Mrs. Kenneth Mattfeld, (a) Ronald Robinson, (a) Douglas Cook, (a) Wesley Shirk.
ADVENT, *Hatboro* (P) — Charles W. Janus, Jr., Richard I. Lane, Theodore K. Thomas, (a) William W. Van Dolsen.
ST. JOHN, *Huntingdon Valley* (P) — Frederick W. Berlinger, Joseph E. Herkness, (a) Robert P. Haley, (a) Wayne S. Evans, Jr.
OUR SAVIOUR, *Jenkintown* (P) — Edward F. Campion, Warren R. Thompson, Gordon S. Heylin, (a) Mrs. Clarence J. Moore, (a) Lauren Wollcot, (a) Mrs. Robert M. Hilliard.

HOLY TRINITY, *Lansdale* (P) — Wesley A. Race, James K. Rathmell, Jr., Donald C. Robinson, (a) Otto C. Anders, Mrs. Robert E. Zwickey, (a) Edward H. Fadeley.
ST. MATTHEW, *Maple Glen* (M) — Arthur Tinner, Arthur Shaw, Harry Barbin, Esq.
ST. PHILIP/FIELD, *Oreland* (P) — Richard A. Haggard, Everett R. Verbeek, William B. Shubert.
HOLY NATIVITY, *Rockledge* (P) — Walter N. Holstrom, Walter E. Kneer, Frederick W. Pray, (a) John M. Alexander, (a) William Stevenson.
ST. THOMAS, *Whitemarsh* (P) — C. Jared Ingersoll, Robert C. Fernley, William Shrader, (a) Mrs. George C. Bland, (a) William R. Gerstnecker, (a) Carroll R. Wetzel.
ALL HOLLOWS, *Wyncote* (P) — Florence Scarlett, C. Weston Beck, Frank Conly, (a) John W. Walleigh, Jr., (a) Norman E. Roop.

PENNYPACK DEANERY

ALL SAINTS, *Crescentville* (P) — Paul Gras, Louis Haegele, Sr., Richard H. Keenan, (a) Mrs. Joseph McLaverty, (a) Mrs. Louis E. Haegele, Sr., (a) Mrs. Richard H. Keenan.
ALL SAINTS, *Rhawnhurst* (P) — John Gerhart, John Ralston, Joseph Harding, (a) R. Frease, (a) Lillian Kettyle, (a) Elizabeth Coffin.
ALL SAINTS, *Torresdale* (P) — Earle R. Kligge, Borden Hoffman, Charles Higbee, (a) John Dautel, (a) John Evans, (a) Richard Bradley.
EMMANUEL, *Holmesburg* (P) — Joseph Burns, Charles Plum, Charles Harms, (a) Elmer Strunk.
HOLY INNOCENTS, *Tacony* (P) — Edward White, Ralph B. Clare, Carl Zorr, (a) Joseph McKenna, (a) Frank Steelman, (a) Ray Adams.
MESSIAH, *Philadelphia* (P) — Andrew R. Bolger, Thomas L. McKeown, William J. Heginbothom, (a) Charles G. Ehresmann, (a) Sidney T. Craig, (a) Lorenz Tudor.
RESURRECTION, *Mayfair* (P) — Mrs. Helen Latham, John G. Kline, Paul A. Huard, (a) Mrs. Lois Ott.
ST. ALBAN, *Olney* (P) — Werner Drechsel, David Bristow, (a) Charles R. Fickes.
ST. BARTHOLOMEW, *Wissinoming* (P) — David H. Moore, Sr., Herbert Dyson, (a) Isabelle Logan, (a) Katherine Wismann.
ST. GABRIEL, *Philadelphia* (P)
ST. LUKE, *Bustleton* (P) — Edna Wilkinson, Anne Comly, Frank Terry, (a) Chris Wyld, (a) Marcelina Baker, (a) Ginger Vaders.
ST. MARK, *Frankford* (P) — Charles Taylor, Alfred Sage, Walter Spathelf, (a) Frederick Green, (a) William Clauson, Sr., (a) David Clark.
ST. PAUL, *Aramingo* (P) — Hugo Ciccotosto, Joseph Gudgeon, Sr., (a) Philip Holland.
TRINITY, *Oxford* (P) — Kenneth Nelson, George Higginson, Frederick Banks, (a) William Harris, (a) Donald Huttlin, (a) Thomas Laird.
ZION, *Philadelphia* (P) — Drago Fischer, Miss Margaret Spear, Edgar Morrison, (a) Miss Clara Ford, (a) Miss Lorraine Dirmeyer, (a) Mrs. Joan Fischer.

SCHUYLKILL DEANERY

ATONEMENT, *Philadelphia* (P) — Alfred Johnson, Joseph Wallace, John Geary, (a) Roland Gelatt, (a) Harry Gregory.
CALVARY, *Northern Liberties* (P) — Harold L. Pilgrim, Charles A. McCoy, Mrs. Ada B. Harris, (a) Charles R. Booker, (a) Edward Howell, (a) Norris Mallory.
EPIPHANY, *Sherwood* (P) — J. Collins, G. W. Lodge, R. E. Martin.
HOLY APOSTLES & MEDIATOR (P) — William F. Oberhuber, H. Reed Mullikin, (a) J. Lawrence Dixon, (a) Edna Carroll.
ST. ANDREW-PDS, *Philadelphia* — Walter C. Baker, Robert F. Miller, G. Selden Pitt, (a) J. Gilmore Wilson, (a) W. Lester Higgins.
ST. ANDREW & ST. MONICA (P) — Chester Montague, Edward Hayes.
ST. BARNABAS, *Haddington* (P) — Wells Stevens, Mrs. Dezna C. Sheehan, Mrs. Dorothy Johnson, (a) James Lewis, (a) Frank Moseley, (a) Venard Cowan.
ST. GEORGE, *West Philadelphia* (P) — Clement Tappin, Cornelius Brown, Thomas A. Martin, Sr., (a) Wilbourne Willis, (a) Charles Floyd, (a) George D. Wetzel.
ST. JAMES, *Kingsessing* (P) — Frederick H. Thomas, Stephen M. McFee, P. John Moore, (a) Oliver F. Rhine, (a) John S. Henry, (a) Samuel B. Hewlings.
ST. MARY, *Hamilton Village* (P) — Miss Scarlett Emerson, William A. Riley, Dr. E. Digby Baltzell, (a) William Langdon, (a) Stewart Delzell, (a) Miss Carol Moore.
ST. PAUL, *Overbrook* (P) — James Sells, John W. Hook, Martin Melcher, (a) Clifford Duncan, (a) William Huntington.
ST. THOMAS, *Philadelphia* (P) — Harvey Sudler, Mrs. Elizabeth J. Forrester, Mrs. Arline America.
THE SAVIOUR, *Philadelphia* (P) — Adams Dodson, Jr., Mrs. Elizabeth Reigner, Leslie Pfaff, (a) Doris Brooks, (a) Elizabeth England, (a) Isaac Penn.

SOUTHWARK DEANERY

CHRIST, *Philadelphia* (P) — Henry M. Watts, Jr., J. Horace Churchman, Esq., Robert J. Gill, M.D., (a) L. Arnold Nicholson, (a) W. Beaumont Whitney, II, (a) James M. Lusk.
CRUCIFIXION, *Philadelphia* (A) — Lawrence Fisher, William R. Ballard, Walter C. Jordan, (a) Mrs. Alsaida Smith.
GLORIA DEI, *Philadelphia* (P) — George Brown, Fred Laepple, Edward J. Parnum, (a) Richard Howard, Jr., (a) Carl J. Tisall.
HOLY COMMUNION, *Philadelphia* (C) — Norman Owens, John Simpson.
HOLY TRINITY, *Philadelphia* (P) — Mrs. Robert D. Franklin, Horace Y. Rogers, Arthur R. Fletcher, (a) Lilburn Dunlap, (a) Robert O. Spurdle, (a) Holstein DeHaven Fox.
ST. CLEMENT, *Philadelphia* (P) — Durwood Stevenson, Robert Curry, James Henderson, (a) Gibson Austin, (a) Winfield McKeown, (a) Robert Freeman.
ST. ELISABETH, *Philadelphia* (A) — Fred Mount, Lt. Carl Hartman, MSC, USN, SCKS. Fred A. Castelluci, USN, (a) Mrs. Fred Mount.
ST. JOHN/EVANGELIST, *Philadelphia* (P) — James Ziegelhoffer, Jr., Robert Monteith, Robert Kerr, (a) John Preole, (a) Jeremiah K. Rutter, (a) James Ziegelhoffer, Sr.
ST. LUKE & THE EPIPHANY (P) — John F. Bahm, William A. Fish, (a) Milton K. Mitchell, (a) Kenneth Q. Walker.
ST. MARK, *16th & Locust* (P) — Elwyn F. Chase, Jr., Charles G. Scott, Alan S. Evans, (a) Charles W. Leftwich, (a) Joseph E. McQueen, (a) Rowland C. Weber.
ST. MARY, *18th & Bainbridge* (P)
ST. PAUL MEMORIAL, *Philadelphia* (P) — Miss Rose Gutmann, Mrs. Susan B. Clark, D. Cortlandt Montgomery, (a) Bruce Bernheimer, (a) Mrs. Lillian Jones, (a) John Lanckowski.
ST. PETER, *3rd & Pine* (P) — Joseph T. Fraser, Jr., Frank Seymour, Raymond C. Snyder, DVM, (a) Dr. Donald L. Wiedner, (a) Louis Windholz.
ST. PHILIP, *Philadelphia* (P) — Ashton Williams, Milton Joseph, Frank A. Barnett.
ST. SIMON THE CYRENIAN (P) — Dr. Howard H. Stratton, Roy Edwards, Mitchell Capps, (a) John C. Mosley, (a) John N. Williams, (a) Lorenzo Hart.
ST. STEPHEN, *Philadelphia* (P) — Elmer S. Carll, David L. German, 3rd, Frederick Schmid, Jr., (a) James Lyman, (a) John Pintavalle, (a) David L. German, Jr.
TRINITY MEMORIAL, *Philadelphia* (P) — William B. MacIlwaine, III, John F. Gane, Martin L. Beller, (a) Mrs. Francis Reinholt, Jr., (a) Howard Gaul, (a) Miss Marie Weihenmayer.

VALLEY FORGE DEANERY

CHRIST, *Bridgeport* (P) — Mrs. Merrill W. Fink, G. Kenneth Jones, Harold D. Esterly, (a) Mrs. John M. Raeburn, (a) Mrs. Harriet V. Gerding.
ST. JAMES, *Collegeville* (P) — Leonard Dorsett, Herman I. Pundt, Robert R. Wagner.
CALVARY, *Conshohocken* (P) — John S. Blackburn, William Davis, (a) William F. Smith, (a) James Grahan.
TRINITY, *Gulph Mills* (P) — Albert N. Halverstadt, Jr., Donald Lee, Richard Holloway, (a) Mrs. John Luff, (a) Carrol A. Peterson, (a) Mrs. Joan Keyser.
ST. JUDE AND THE NATIVITY (P) — T. Allen Glenn, Jr., John H. Thompson, Calvin D. Baker, (a) Mrs. John A. Tauber, (a) George H. White, Jr.
ALL SAINTS, *Norristown* (P) — Richard A. Kratz, John J. Kneas, Henry S. Ely, (a) James O. Exley, (a) Walter Weitzel, (a) Sevier Neag.
ST. AUGUSTINE, *Norristown* — Aldeen Anderson, Pearl Gray, Charles Lanan, (a) Doris Drakeford.
ST. JOHN, *Norristown* (P) — John F. Rumler, C. Rodney Morris, George C. Niblo, (a) Robert T. Glass, (a) G. Austin Kulp, (a) James M. Voss.
ST. PAUL, *Oaks* (P) — Arthur H. Groner, William E. Sibel, Robert W. Shaw, Sr. (a) David A. Garrison.
ST. PETER, *Phoenixville* (P) — George Wolfe, Walter Brown, Phillip Howse, (a) Robert Alexander, (a) John Houston, (a) Edgar Landes.
CHRIST, *Pottstown* (P) — Catherine M. Charles, Robert Shaner, Jr., William Lawrence, (a) Edwin Schwoyer, (a) Paul Roddenberry, (a) William Fryer.
EPIPHANY, *Royersford* (P) — William K. Fozard, Alexander McCrea, Albert Underkofler, (a) Franklin Raudenbush, (a) John Stranick, (a) Henry Clayton Conklin.
WASHINGTON MEMORIAL CHAPEL (P) — Dr. Marshall Guthrie, Aaron C. F. Finkbiner, William Cremers, (a) Otto Jommersbach, (a) John Stauffer, (a) John Todd.

WISSAHICKON DEANERY

CALVARY, *Germantown* (P) — Bernard H. Belle, George F. Ilsemann, Jr., C. George Milner, 2nd, (a) Noyes E. Leech, (a) David H. Murdock.
CHRIST & ST. MICHAEL (P) — Donald B. Pritchard, G. Roger Holt, Henry B. Ramsey, Jr., (a) Dorothy S. Ramsey, (a) Arthur D. Jenkins, (a) John W. Reinhardt.

EPIPHANY, *Germantown* (P) — Mrs. George S. Trickey, Mrs. Alfred W. Platt, William W. Dickhart, III, (a) Alfred W. Platt, (a) Mrs. Joseph N. Hall.
GOOD SHEPHERD, *Germantown* (P) — Moses Williams, Jr., Charles E. Mather, III, Dr. David F. Maxwell, (a) William P. Hood, (a) Maj. Gen. Harry S. Murphey, (a) G. Hayward Reid.
GRACE, *Mt. Airy* (P) — Theodore Clattenburg, William N. Mead, Geoffrey Tattersfield, (a) William P. Wilkinson, (a) Forrest Clark, (a) Benjamin F. Gotwals.
HOUSE OF PRAYER, *Philadelphia* (A) — William F. Carter, Mrs. Mamie Johnson, John R. Banks, (a) William Merritt, (a) Robert Johnson
ST. ALBAN, *Roxborough* (P) — Herbert H. Hickmott, Henry J. Scherr, I. Wesley Manley, (a) Mrs. Jane Manley, (a) Alfred W. Mays, (a) Mrs. Maude Scherr.
ST. DAVID, *Manayunk* (P) — Mrs. Claire Cessna, James Taylor, John Clemson, (a) Mrs. Audrey Jones, (a) Mrs. Matilda Clemson.
ST. JAMES THE LESS (P) — John D. Green, Lewis M. Evans, Jr., Walter E. Bates, (a) Mrs. Max Hammerstein, (a) Mrs. Raymond Jones, (a) Richard C. Daly.
ST. LUKE, *Germantown* (P) — Hugh Brown, Wallace Johnson, W. Edgar Bates, (a) William R. Burton, (a) Ernest Gibbs.
ST. MARTIN, *Oak Lane* (P) — Edward H. Moyer, Mrs. Margaret Arnold, Miss Gertrude Byrnes, (a) Raymond Kersey, (a) William Haines.
ST. MARTIN-IN-THE-FIELD (P) — W. Beaumont Whitney, John Quereau, Henry H. Meigs, (a) Alfred W. Putnam, (a) Barclay Knight.
ST. MARY, *Roxborough* (M) — Donald Cornforth, Robert C. Flanders, Walter D. Condit, (a) Mrs. Robert E. Kessler, (a) Eric Svenson, (a) Charles Sudhop.
ST. MATTHIAS, *Philadelphia* (P) — Elwood A. Booth, Walter F. Staton, Gustav L. Spahr, (a) Thomas R. Craig, Jr., (a) William L. Sowden, Jr., (a) Edward McDougall.
ST. PAUL, *Chestnut Hill* (P) — Mrs. J. Ebert Butterworth, Stuart M. Skinner, John E. Hearst.
ST. PETER, *Germantown* (P) — Miss Georgia Kirkpatrick, Dr. John E. Fryer, John M. Scruggs, (a) Miss Helen Flack, (a) Donald Mechlin.
ST. TIMOTHY, *Roxoborough* (P) — Clayton R. Struse, Jr., John E. Naylor, James Clampffer, (a) Charles A. Morrison, (a) John Llewellyn, Jr., (a) Mrs. Betty Roberts.

186th Annual Convention

VALLEY FORGE MILITARY ACADEMY
Wayne, Pa.

FRIDAY, OCTOBER 17, 1969, 4:00 P.M.

The One Hundred Eighty-sixth Annual Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania assembled in Price Hall at the Valley Forge Military Academy, Wayne, Pennsylvania, on October 17, 1969 at 4:00 P.M.

The Rt. Rev. Robert L. DeWitt, D.D., Bishop of Pennsylvania and President of the Convention, declared the 186th Convention to be opened.

The Bishop led the convention in prayer.

A quorum being present, on nomination of Alfred W. Putnam, Esq., John Butterworth, Esq., was elected Secretary of the Convention and the Rev. James H. Maxwell was appointed Assistant Secretary, which appointment was confirmed by the convention.

The Rev. William Roulston McKean, D.D., chairman of the Committee on the Dispatch of Business, presented the committee report, which, on motion, was adopted as follows:

> In order to expedite the order of business, your Committee suggests that all reports be made by title where feasible, and that discussion be curtailed insofar as possible.

It was then moved by Dr. McKean and seconded that the proposed agenda be adopted as the convention agenda in order to permit orderly procedure. The Rev. Frederick Breuninger moved that the proposed agenda be amended to make consideration of the resolution of the Committee of Twenty-five, the first item of business on Saturday, October 18, 1970. Following discussion, and advice from the chairman of the Committee on Special Resolutions that this amendment required a two-thirds vote of Convention to be considered, the necessary vote was obtained, the amendment was seconded by the Rev. John R. Chisholm and adopted.

The proposed agenda as amended by the Breuninger motion was duly adopted as the convention agenda.

The report of the Committee on Arrangements was presented by Mr. J. Peter Stevens, III, and included the Holy Communion service scheduled for 5:45 P.M. in the Academy Chapel, dinner arrangements in Thomas Hall and the concert by the Valley Forge Military Academy Band.

On motion of Mr. Stevens, duly approved by hand vote, the youth representatives present with deputies were welcomed and given a voice in the convention.

On behalf of the youth representatives, Miss Molly Rawle extended an invitation to all delegates to take part in a youth caucus at St. Martin's, Radnor, a meeting after the Bishop's address to discuss the Saturday convention agenda, an 8:15 A.M. communion service on Saturday sponsored by the Youth Caucus and another communion service at the end of convention on Saturday.

The Secretary read the Canon of Courtesy:

"Clergymen canonically resident in this Diocese but not entitled to vote in the Convention, Clergymen of other Dioceses of this Church, Candidates for Holy Orders in this Church, Wardens of Missions other than those entitled to send Deputies, and all persons holding any office or trust under the Convention, including the Lay members of the Standing Committee, the officers of the Diocesan Council and the Executive Officer of the Episcopal Community Services, though not members, shall be admitted to seats and have a voice in the Convention, but not the right to vote."

On motion of the Rev. Dr. Purdie, the privilege of voting was extended to the Rev Frederick F. Powers, Jr., a full time Chaplain of Episcopal Community Services, and to the Rev. Benjamin Axleroad, Chaplain of Episcopal Hospital, both of whom work in and are canonically resident in the diocese, but reside in New Jersey.

Mr. Putnam, secretary of the 185th Convention, advised that he knew of no unfinished business from that convention. He also announced on behalf of the treasurer that all parishes and missions entitled to vote at this convention had qualified.

The secretary read the Memorandum on Circulation of Literature at Convention, noting particularly that the circulation of communications on matters not relevant to the business of the convention would not be permitted.

The following appointments of the president of the convention were announced by the secretary:

Committee on Claims of Laity to Seats:

Louis Windholz, Convener

George F. Ilsemann, Jr. — Albert Underkofler

Committee on Claims of Clergy to Seats:

The Rev. Warren H. Davis, Jr., Convener

The Rev. John R. Norman, Jr. — The Rev. James H. Maxwell

Judges of Election

Clerical	*Lay*
The Rev. Joseph N. Leo, Jr.	Mrs. Albert K. Lennan
The Rev. V. Richard Hawkins	Donald E. Hogeland, Esq.
	C. Cortlandt Montgomery

Tellers

Clerical Vote	*Lay Vote*
Mrs. J. Russell Warner (Chief)	Mrs. Edwin Rogers (Chief)
Mrs. Eric H. Morrison	Mrs. Robert J. Robinson, Jr.
Mrs. Ellis Arrington	Mrs. Dane E. Wells
Mrs. Walter C. Baker	Mrs. Edward K. Copper
Mrs. John W. Forrester	Mrs. Rayburn C. Smith, Jr.
Mrs. Hobart H. Heistand	Miss Julia Porter
Mrs. Kenneth O. Grannum	

Clerical Vote	*Lay Vote*
Mrs. John T. Conner, Jr.	Miss Janet Strawbridge
Mrs. William H. Yarrington	Miss Elizabeth A. Jenks
Mrs. Bruce Waltz	Mrs. Marcellus Reddick
Mrs. Charles Otis (Fri.)	Mrs. Helen deShields
Mrs. Peggy Redding (Sat.)	Miss Barbara Rodgers
Mrs. Roberta Manning	Mrs. Marie Brown
Miss Elizabeth Beath	Mrs. Robert C. Watson
Mrs. J. Barton Linvill	Mrs. M. Luther Kauffman
Mrs. Emmy Hunt (Fri.)	Mrs. Richard K. Allen
Mrs. Albert Openshaw (Sat.)	

Mr. Putnam, chairman of the Committee on Elections, reported that an official ballot, setting forth the names of all candidates, the offices to which they have been nominated, and the number to be elected, had been sent to each member of convention at least 15 days prior to the convention. The official ballot designated those candidates who were incumbents and also indicated those cases in which only the required number of candidates had been nominated to a particular office.

The report of the judges of election on the first ballot (Appendix 2) was submitted by Mr. Putnam and the election of the following was declared:

Alternate Deputies to General Convention:

Clergy	*Lay*
The Rev. W. Benjamin Holmes	Mrs. Henry L. Hood
The Rev. Warren H. Davis, Jr.	

Treasurer of the Diocese:

Robert C. Fernley (unanimous ballot — only nominee)

Standing Committee:

Clergy	*Lay*
The Rev. Peter C. Van der Hiel, Jr.	Samuel H. Ballam, Jr.

Diocesan Council:

Clergy	*Lay*
The Rev. Herbert E. Rowe	Mrs. Robert C. Lea, Jr.
The Rev. Sheldon M. Smith	
The Rev. William D. Turner	

Commission on Clergy Salaries and Pensions:

Clergy	*Lay*
The Rev. Ernest A. Harding, D.D.	George F. Ilsemann, Jr.
The Very Rev. William Jefferys, Jr.	Robert Beach Seidel
	Emory J. Thomas

Trustees of the Christmas Fund: (4 Lay only)

R. A. Angus
Mrs. Edward K. Copper
Allen D. Cornell
Harry R. Neilson, Jr.
(unanimous ballot — only nominees)

Board of Control of Diocesan Library: (3 Clergy, 2 Lay)

Clergy	*Lay*
The Rev. Charles F. Ehly	Neale C. Bringhurst
The Rev. James Harvey	Joseph S. Hepburn, Ph.D., M.D.
The Rev. Theodore F. Jones	
(unanimous ballot — only nominees)	

Triers (20 Clergy)

The Rev. John J. Albert	The Rev. William N. Lanigan
The Rev. Arthur D. Appleton	The Rev. John R. Logan
The Rev. Frederick M. Brooks	The Rev. Harry S. Longley, D.D.
The Rev. Matthew W. Davis	The Rev. Vernon Matthews
The Rev. William I. Edwards	The Rev. Andrew W. Mayer
The Rev. Charles F. Ehly	The Rev. W. Roulston McKean, D.D.
The Rev. John F. Hardwick	The Rev. Edward Platts
The Rev. Robert S. Harris	The Rev. Alfred W. Price, D.D.
The Rev. Otho F. Hoofnagle	The Rev. Elbert K. St. Claire
The Rev. Henry E. Kaufmann, D.D.	The Rev. J. Wesley Twelves, D.D.
(unanimous ballot — only nominees)	

Board of Directors of the Church Foundation: (5 persons)

John D. Foster
Ernest Scott, Esq.
The Rev. Sheldon M. Smith
G. Stephen Vorhees
William White, Jr., Esq.

The Rev. John Ahern Schultz moved that under Canon 21.1.1 the convention proceed to the election of deputies to the General Convention. In brief, he felt that recently demonstrated opposition to the Black Manifesto of the Black Economic Development Conference required the recall of those deputies to the 1970 General Convention duly elected by the 185th Diocesan Convention in January of 1969 and the present consideration of a new slate of nominees. The chancellor, William White, Jr., referred to opinions rendered by himself and Vice Chancellor Henry Thomas Dolan (Appendix 12) that this convention cannot elect anew such deputies and that the deputies already elected could only be removed for cause following notice and trial. Following extended discussion the chancellor's ruling that the motion of Father Schultz was out of order was sustained and accepted by the Chair.

Father Schultz then introduced a substitute motion, which was adopted as follows:

RESOLVED, that the Convention respectfully calls the attention of its Deputies to General Convention to the discussions and actions of this Diocesan Convention and the variety of opinions of the members of the Church in this Diocese, to the end that they may give serious consideration to all points of view in their deliberations and voting at General Convention.

In response to a call from the Chair for further nominations for those offices not filled on the first ballot, Miss Molly Rawle was nominated for Diocesan Council, and Fairfax Leary, Esq., withdrew his name from nomination for Diocesan Council. There being no further nominations from the floor for other offices, nominations were, on motion, closed.

The convention approved and confirmed the following nominations by the Bishop:

Lay Canons and Canons Residentiary of the Cathedral Chapter (for a four year term expiring in 1974):

The Rev. Elbert K. St. Claire
The Rev. Charles H. Long, D.D.
D. Rice Longaker
Donald Hogeland, Esq.

Board of Examining Chaplains (for a three year term expiring in 1973):

The Rev. Francis P. Davis
The Rev. Charles F. Ehly
The Rev. Stanley E. Johnson
The Rev. Edward L. Lee, Jr.
The Rev. Walter K. Malone, Ph.D.

Harry C. Barbin, Esq., chairman of the Committee on Special Resolutions, announced that any unsigned resolutions introduced by members of convention would not be referred to the appropriate committee for consideration.

The report of the Episcopal Churchwomen was presented by their president, Mrs. Charles W. G. Van Horn (Appendix 14.1).

The Rev. Arnold Purdie, D.D., presented the report of the Episcopal Community Services (Appendix 11.11), speaking to "wholeness" and its "denial."

The report of the Church Foundation (Appendix 11.5) was presented by the Rev. Peter C. Van der Hiel, Jr. who described the numerous funds and properties of the diocese, parishes and other organizations that it manages. Today the Consolidated Fund has a market value in excess of $13,500,000, consisting of some 700,000 units. In September, 1969, the annual income per unit reached a new high of 98.03 cents. The Rev. Mr. Van der Hiel stressed the expertise of the board in the fields of investments, trust management, real estate, insurance and related matters and the service the foundation has rendered, is rendering, and can render to the diocese, parishes and other organizations.

In view of the late hour the Chair recessed the convention so that Holy Communion could be celebrated in the Academy Chapel at 5:45 P.M.

Dinner was served to many of the clergy and lay delegates in Thomas Hall, with music provided by the Valley Forge Military Academy band.

The convention reconvened at 8:15 P.M. to hear the Bishop's Address (Appendix 1). The Bishop spoke of current resentment and resistance within the Church and called for the formation of a representative Task Force of Reconciliation to bring about unity within the Church for the sake of mission outside the Church. He felt that we were too preoccupied with internal affairs and should face the issues posed by the Hawkins Report and its recommendations, which present an opportunity for bold action. This address was warmly received by delegates and guests.

Following announcement that the delegates should complete and cast their second ballot before leaving, the Bishop adjourned the convention until 8:45 A.M., Saturday, October 18, 1969.

SECOND DAY

186th ANNUAL CONVENTION

Valley Forge Military Academy
Wayne, Pennsylvania

SATURDAY, OCTOBER 18, 1969 — 8:45 A.M.

The Bishop called the Convention to order at 8:45 a.m.

The Very Rev. William H. Jefferys, Vice Chairman, presented the report of the Commission on Clergy Salaries and Pensions (Appendix 11.6). Dean Jefferys then yielded the floor to the Rev. John J. Albert, who introduced a resolution concerning a cost of living increment for active clergy. Several delegates spoke in support of this resolution, noting that it would be of assistance to vestries in setting budgets. Having been duly seconded, this resolution was adopted as follows:

WHEREAS the cost of living since July 1967 has risen by approximately 11%,

BE IT RESOLVED that all full time active clergy of this Diocese who have not received at least a 10% cost of living increase in the last two years be given a cost of living increment equal to at least 10% of their 1967 gross cash salary.

BE IT FURTHER RESOLVED that this cost of living increment shall be considered an additional part of the minimum compensation referred to in Canon 9, section 2.1.

BE IT FURTHER RESOLVED that such cost of living increments shall not be considered as merit salary raises but merely the restoration of part of the purchasing power formerly held in past years.

Dean Jefferys then called for action by the convention on the resolutions contained in the commission report which, except as noted, were adopted:

RESOLVED that the minimum base salary for a priest in full-time employment of the Diocese, its institutions, parishes and missions, shall be increased from $6,000 per annum to $6,300 per annum effective January 1, 1970, to allow for the approximately 5% increase in the cost of living which has occurred in the Philadelphia area in the past year.

FURTHER RESOLVED that the minimum rental allowance provided by a parish or mission in lieu of providing a Rectory be increased from $1,950 per annum to $2,200 per annum effective January 1, 1970. It should be pointed out that in any situation or neighborhood where this rental allowance is disproportionately high, a parish or mission may in lieu thereof provide living quarters for its clergy either by purchase or rental of a residence or an adequate apartment.

FURTHER RESOLVED that the standard utility allowance, to be used when utilities for the Rectory are not provided, be increased from $750 per annum to $800 per annum.

The final resolution contained in the report was adopted after approval of an amendment suggested by Mr. John Frommer, Esq., a member of the Committee on Constitution and Canons, as follows:

RESOLVED that a portion of the minimum compensation paid to any clergyman may be designated by the Vestry as "housing allowance" without jeopardizing the independence of the parish under Canon 9.2.1., provided that the amount so designated not be considered part of the minimum housing and utilities allowance.

The following resolution was presented by the Merion Deanery and duly adopted:

RESOLVED, that consideration be given to a funded pension plan for all full-time lay employees of the Diocese of Pennsylvania, including such employees of the respective parishes and missions therein.

Dean Jefferys recommended that the diocese make a study of wages paid to lay employees and make the results available for the guidance of parishes, missions and institutions within the diocese.

A further resolution was presented by Dean Jefferys and adopted as follows:

WHEREAS the standing resolution of Convention under clerical salaries relating to the provision of an automobile, its maintenance and all professional operating expenses or an allowance in lieu thereof of 10¢ a mile for the first 15,000 miles and 8¢ a mile thereafter for professional use of a clergyman's automobile has not been rescinded by Convention,

BE IT RESOLVED that the automobile allowance of $900 adopted earlier by this Convention be considered a minimum allowance only and that the other provisions of the standing resolution on the provision of an automobile continue in full force.

At this point the judges of election announced they were ready to submit their report on the second ballot. Prior to presentation of the report, on motion duly carried, the Rev. Messrs. Charles E. Higbee and John C. Obenchain were given the right to vote as long standing communicants of the diocese. The judges then made their report (Appendix 2), following which these nominees withdrew: The Rev. Warren H. Davis, Jr., the Rev. David W. Hyatt, and Mr. John T. Conner, Jr., as candidates for alternate deputy to General Convention; and Messrs. Robert B. Seidel, Norman P. Harberger and Dr. George Schlekat as candidates for Diocesan Council. On motion the nominations were closed.

Alfred W. Putnam, Esq., submitted the report of Diocesan Council by title (Appendix 8) covering the period from the January, 1969, Convention through September 30, 1969.

The report of the Committee to Study Division of the Diocese was submitted by title by William White, Esq. (Appendix 11.13). He pointed out that the Joint Commission on Structure of the National Church had been directed to study the matter of geographical re-alignment of diocesan boundaries and report to General Convention at Houston in 1970. The following recommendations contained in this report were, on motion, approved:

That the Diocese of Pennsylvania delay further study on this proposal until the Joint Commission on Structure reports to the General Convention meeting in Houston in 1970; and

That the Diocese of Pennsylvania offer all possible assistance to the Joint Commission on Structure in making its study; and

That the Bishop appoint a committee to work with the Joint Commission on Structure.

The Rev. Stanley Johnson submitted the report of the Armed Services Committee by title and, in response to questions raised by the Very Rev. Cuthbert Pratt, advised that this committee had been relatively inactive and was in need of staff support. The Bishop agreed to review the work of this committee and its membership.

The report of the Committee on Public Assistance was presented by Howard Kellogg, Esq., (Appendix 11.14), who noted that it had been mailed to delegates prior to convention. After a brief summary of the report, the following committee recommendations were, on motion of Mr. Kellogg, approved and adopted:

RESOLVED that the Convention of the Diocese of Pennsylvania:

(a) reaffirms its conviction that an adequate, humane and well administered system of Public Welfare is vitally important in the life of the Nation, and is a valid concern of the Church;

(b) finds the present Welfare system inadequate and inhumane in providing insufficient levels of benefits, and in affecting adversely the human dignity, spiritual integrity, family unity and individual initiative and resourcefulness of recipients, in the ways mentioned in Part 1 of this Report;

(c) commends to the members of the Diocese for study and appropriate action the opportunity which will be presented to the Congress by the Administration's proposal of a new Public Welfare System;

(d) in particular commends to the Rectors and Vicars of the various parishes and missions of the Diocese that they encourage their lay people to write their congressmen in regard to this new welfare system approving of its strengths where it will indeed lessen the inhumane and spirtually degrading aspects of welfare for the poor, and to disapprove of any system of work requirements that would separate parents from their families or force work on any of the 95-98% of persons on welfare who are incapable of working; and further urge that the strongest federal regulations be placed on this new system to insure that the money to be funded to local, state and city governments go to the persons most needing it, regardless of their race or creed; and

(e) authorizes and requests the Bishop, by such means as he may determine, to make available in the Diocese occasions for the presentation to and discussion and study by members of the Diocese, of the subject of Public Welfare, to the end that churchmen may be well informed and articulate in regard to the issues with which the Congress will be dealing in considering the Administration's proposals or any amendments thereof of substitutions therefor.

On a point of order, Mr. Barbin, chairman of the Committee on Special Resolutions, ruled that the next item of business would be consideration of a resolution by the Com-

mittee of Twenty-five to be presented by David O. Maxwell and that a comparable resolution submitted by Robert C. Lea, Jr., Esq. would be considered thereafter.

On behalf of the Committee of Twenty-five David O. Maxwell, Esq., moved the adoption of the following resolution:

WHEREAS, the Black Economic Development Conference in its "Black Manifesto," a copy of which has been furnished previously, openly advocate violence in many forms; and

WHEREAS, this is patently and utterly contrary to Christ's teaching; and

WHEREAS, the Christian ideal is the peaceful integration of all men into our society;

NOW, THERFORE, BE IT RESOLVED, that this Convention forbids the subscription, either directly or indirectly, of any funds under its control to the Black Economic Development Conference, or any other organization, group, or individual who advocates the use of violence; and

BE IT FURTHER RESOLVED, that this Convention forbids the payment, directly or indirectly, of reparations as expressed in the Black Manifesto.

After this motion had been seconded, Mr. Maxwell gave the names of the members of the Committee of Twenty-five and spoke to the substance and purpose of the resolution presented — defining "reparations" and categorically rejecting any guilt or need to atone to our black brethren. He cited the record of this diocese in its opposition to slavery and the sharp increases in taxes to finance the war on poverty at the federal, state and local level.

Mr. Maxwell questioned the status of Mr. Kenyatta and stated that there had been no disavowal of the rhetoric contained in the Black Manifesto by BEDC. He was strongly opposed to the payment of "reparations" as used in the Black Manifesto, as this, in his opinion, constituted the payment of blackmail.

A substitute resolution was introduced by Mr. Norman P. Harberger as follows:

WHEREAS, the Church as a whole and this Diocese in particular have been challenged to deal with one of the dominant issues of American life today — the issue of racial disunity,

NOW THEREFORE BE IT RESOLVED that the 186th Convention of the Diocese of Pennsylvania affirms the August 6th statement of the Diocesan Council which:

1. Declares that the Episcopal Church must firmly repudiate the language and ideology of all those who by their statements and actions advocate irresponsible violence, anti-Christian attitudes and the call for total power in the hands of one group, and,
2. Recognizes in the Black Community a cry for human dignity and justice and the Church's obligation to respond.

And, within the framework of these understandings,

BE IT FURTHER RESOLVED by this Convention

1. To accept the principles and the recommendations of the Ad Hoc Committee to Council (The Hawkins Committee).
2. To direct the Bishop and Council by January 31, 1970:
   (a) to appoint the proposed Task Force for Reconciliation.
   (b) to carry out an intensive preliminary program of communication and education related to this reconciliation effort.
   (c) to develop plans for a massive ongoing education program to foster awareness, brotherly concern and reconciliation.
   (d) to proprose specific plans for a financial campaign arrived at producing a sub-substantial sum (on the order of that suggested by the Hawkins Committee Report) as an expression of trust, concern and brotherhood.
3. To request the Bishop to call a Special Convention of this Diocese early in 1970 to review and formally adopt this Task Force Program and to assist the Task Force in mobilizing and implementing this effort.

On a point of order, the Rev. Frederick A. Breuninger asserted that the substitute resolution was out of order at this stage because it was in support of the recommendations contained in the report of the Ad Hoc Committee appointed pursuant to the resolution of Diocesan Council of August 6, 1969 (the Hawkins Report). Mr. Harberger replied that BEDC, the demands of the Black Manifesto and the principle of self-determination must all be considered together, as it was important to all — to the black community and to society in general — that this convention act with clarity and honesty and not in a piecemeal fashion. He described the present dilemma: The black community looks to this convention with hope but questions whether we will react with trust or tokenism — whether we will let them participate in the decision making. He felt that the real issues facing us was not the success or defeat of the demands as expressed in the Black Manifesto but that of reconciliation as emphasized in the Hawkins Report.

The Chair ruled that the substitute resolution presented by Mr. Harberger was in order. This ruling was challenged by the Rev. Mr. Breuninger, and there ensued a lengthy debate, during which many delegates opposed the ruling, on the ground that the issues of payment of reparations to BEDC or any similar organization and self-determination could be separated. Many others supported the ruling of the Chair, feeling that the Committee of Twenty-five resolution sought to carve out for separate treatment an important part of the Hawkins Report and that the substitute resolution dealt with the full question of trust, self-determination and an effective program of reconciliation.

On a counted vote the ruling of the Chair was defeated 373 to 308, and the substitute resolution was removed from consideration.

Before resuming debate on the Committee of Twenty-five, a motion of the Rev. J. Wesley Twelves that the third ballot aggregate the clerical and lay votes for election of alternate deputies to General Convention, members of Diocesan Council and the remaining clerical vacancy on the Commission on Clergy Salaries and Pensions, was approved.

In the short time remaining before the recess for noonday prayers and lunch, the Chairman called on John Frommer, Esq., to present the report of the Committee on Constitution and Canons (Appendix 11.8).

On motion of Mr. Frommer, duly carried, Paragraph 5 of Article IV of the Constitution of the Diocese was amended to read:

5. Any Church which
   (a) within ten days after expiration of the filing date required by Canons of this Diocese or of the Protestant Episcopal Church of the United States of America has failed to file the Parochial or other Congregational Report provided for by any of such Canons, shall forfeit its right of representation in any Convention thereafter, the same to be restored only upon the expiration of six months subsequent to the remedying of such deficiency.
   (b) for the calendar year immediately preceding the stated Convention shall not have employed a clergyman as its Minister, nor applied to the Bishop for the services of a Missionary, or
   (c) for the same period, shall not have paid its assessment for the maintenance of the Episcopate and the expenses of any Convention, shall forfeit its right of representation in that Convention, which, however, may upon reason satisfactory to it, restore such right.

(Note: The foregoing having been adopted once in the 185th Convention, now becomes effective at the rising of this Convention.)

After some discussion, a motion by Mr. Frommer to amend Canon 9.1.5. was duly carried, to read as follows:

9.1.5. No appropriation of Diocesan Missionary funds shall be made to any Parish or Rector except in accordance with the provisions of Sec. 9.2 hereof, or, unless for special projects under the direction and control of the Bishop and Diocesan Council and not involving expenditures of the nature enumerated in Sec. 9.2.1. required for minimum compensation, to maintain property, or to support all functions and services normally expected from a place of worship.

Consideration of the balance of the report of the Committee on Constitution and Canons was deferred at this point and a recess was taken for Noon Prayers, which were conducted by the Rev. Charles H. Long, D.D.

Following the luncheon recess convention resumed the debate on the resolution of the Committee of Twenty-five. Mr. Donald Belcher voiced his opposition. As a deputy to the Special General Convention held at South Bend, Indiana, which had reaffirmed the principle of self-determination, he felt that the Black Economic Development Conference was an expression of this principle and that this convention had evidenced its its trust. His motion that convention vote by orders on this resolution was ruled out of order by the Chair.

The discussion was then interrupted to permit the judges of election to submit their report of the third ballot, (Appendix 2). In accordance with the earlier action of convention, the clergy and lay votes had been aggregated on this ballot. The Chair declared the following to have been elected:

Alternate Deputies to General Convention

Clergy	Lay
The Very Rev. W. Hamilton Aulenbach, D.D.	John W. Reinhardt
The Rev. Jesse F. Anderson, S.T.D.	Spencer D. Wright, III
	Harold L. Pilgrim

To Diocesan Council

Lay
Robert C. Allen
Arthur J. Slater

Commission on Clergy Salaries and Pensions

Clergy
The Rev. Oscar E. Holder

Returning to the resolution of the Committee of Twenty-five, the Rev. Tom T. Edwards spoke to his real concern that the recommendations set forth in the Hawkins Report be adopted when presented for action. However, convention must also take a stand on violence because if there is violence, then the witness of convention will be ambiguous. We must disavow violence but espouse self-determination. Dr. Edwards then moved that the Resolution of the Committee of Twenty-five be amended to read:

WHEREAS, many groups, both black and white, openly advocate violence in many forms; and

WHEREAS, this is patently and utterly contrary to Christ's teaching; and

WHEREAS, the Christian ideal is the peaceful integration of all men into one society;

NOW THEREFORE BE IT RESOLVED, that this Convention forbids the subscription, either directly or indirectly, of any funds under its control to any organization, group or individual who advocates the use of violence.

Having been duly seconded, the amended resolution was discussed at length. Those opposed to the amendment felt that it avoided the issue of BEDC and the Black Manifesto and that BEDC should be faced squarely at this time. Those favoring the amendment felt that it could serve as a rallying point and a means of reconciling serious division within the diocese. On a call for the question, the Edwards Amendment carried by a counted vote of 381 for and 277 against.

The report of the Ad Hoc Committee appointed pursuant to Diocesan Council's resolution of August 6, 1969 (The Hawkins Committee Report) (Appendix 9) was presented by its chairman, the Rev. Richard T. Hawkins, who stated that the new theme of the diocese as reflected in the report should be "human dignity and justice for all." The committee felt that the recommendations set forth in thier report would challenge and unify the diocese — providing opportunity for self-examination and voluntary action in evidence of our faith and trust in our black brethren.

Mr. Hawkins then moved the adoption of the Harberger resolution, which implemented the recommendations of the Hawkins Committee Report. After the seconding a lengthy discussion ensued, during which concern was expressed about the ability to raise the suggested $5,000,000 fund and the limitation of such support for *black* economic development and self-determination. An amendment proposed by Mr. Maxwell which would have made the first paragraph of the Harberger resolution subject to the Edwards Amendment as previously adopted was defeated as being unnecessary.

Other delegates spoke to the opportunities for renewal and reconciliation inherent in the Harberger resolution. An amendment proposed by the Rev. Peter Van der Hiel was accepted by the mover and, as so amended, the resolution was adopted by convention as follows:

WHEREAS, The Church as a whole and this Diocese in particular, have been challenged to deal with one of the dominant issues of American life today — the issue of racial disunity,

NOW THEREFORE BE IT RESOLVED, that the 186th Convention of the Diocese of Pennsylvania affirms the August 6th statement of the Diocesan Council which:

1. Declares that the Episcopal Church must firmly repudiate the language and ideology of all of those who by their statements and actions advocate irresponsible violence, anti-Christian attitudes and the call for total power in the hands of one group, and,
2. Recognizes in the Black Community a cry for human dignity and justice and the Church's obligation to respond.

And, within the framework of these understandings,

BE IT FURTHER RESOLVED by this Convention

1. To accept in principle the recommendations of the Ad Hoc Committee of Council (The Hawkins Committee).
2. To direct the Bishop and Council by March 31, 1970:
   (a) To appoint the proposed Task Force for Reconciliation.
   (b) To carry out an intensive preliminary program of communication and education related to this reconciliation effort.
   (c) To develop plans for a massive ongoing education program to foster awareness, brotherly concern and reconciliation.
   (d) To propose specific plans for a financial campaign aimed at producing a substantial sum (on the order of that suggested by the Hawkins Committee Report) as an expression of trust, concern and brotherhood.
3. To request the Bishop to call a Special Convention of the Diocese early in 1970 to review and formally act upon this Task Force Program and to assist the Task Force in mobilizing and implementing this effort.

The chairman of the Committee on Resolutions, Mr. Barbin, then declared that, by

reason of the action just taken, resolutions on the same subject submitted by Messrs. Lea, Widmer and Meigs were out of order and would not be presented.

The report of the Committee on Renewal and Mission was presented by its chairman, the Very Rev. Charles H. Long, Jr. (Appendix 11.5), who moved adoption of the resolutions attached to the report as follows:

WHEREAS, the urgent need for the renewal and restructuring of the local congregation has been expressed in many ways throughout the Diocese, and

WHEREAS, many congregations are engaged in a process of self-evaluation, seeking a more vital Christian life, and

WHEREAS, the Bishop of Pennsylvania has appointed a Committee on the Renewal and Mission of the Local Church to make recommendations to the Diocese and its constituent congregations concerning ways of working toward the revitalization of the local church, and

WHEREAS, tested materials to improve present methods of planning and a group of trained consultants are now available.

THEREFORE BE IT RESOLVED

1. THAT the Committee on the Renewal and Mission of the Local Church be continued, and that copies of its 1969 Report be distributed to all clergy and wardens for study.
2. THAT each congregation in the Diocese:
   (a) Be requested to establish a Parish Planning Committtee to set goals and objectives for 1970-71, in accordance with the principles suggested in the attached Report. As a first step in the planning process, each Vestry and Mission Committee is requested to undertake a self-evaluation of the life and ministry of the congregation. Experience elsewhere indicates that this evaluation process will take at least six hours of agenda time.
   (b) Explore the possibility of forming a consultative relationship with the clergy and lay leadership of a nearby congregation for mutual assistance in the process of evaluation and planning.
   (c) Where appropriate, make possible the further training of clergy and laity in the area of the congregation's particular ministry (as reflected in its goals and mission design).
   (d) Assist the Renewal Committee by sharing significant experiences with it, and through it, with other congregations in the Diocese.
3. THAT the Diocesan Council be given authority to request a number of parishes to experiment with new forms and structures of ministry in critical areas.

Following discussion, during which Mr. Stephen Heckscher praised the report but expressed concern that it did not go far enough, the resolutions were adopted as presented.

G. Selden Pitt, Esq., presented the report of the Committee on Incorporation (Appendix 9) and on Mr. Pitt's motion, the following resolutions were adopted on separate votes:

RESOLVED, that the following form (Appendix 9) of Articles of Incorporation for parishes, and footnotes thereto, be approved by this Convention and be included in the next printing of the Constitution and Canons of the Diocese.

RESOLVED, that the CHURCH OF ST. FRANCIS-IN-THE-FIELDS, SUGARTOWN, be admitted into union with the Convention, but without vote at this Convention; and the proposed Articles of Incorporation of CHURCH OF ST. FRANCIS-IN-THE-FIELDS, SUGARTOWN, be approved by the Convention, and that permission be given to apply to the proper court or other appropriate authority to grant the same.

RESOLVED, that the proposed amended Articles of Incorporation of THE RECTOR, CHURCH WARDENS AND VESTRYMEN OF THE CHURCH OF THE REDEEMER, LOWER MERION, MONTGOMERY COUNTY, be approved, conditioned upon a further amendment thereof, incorporating into such Articles the provisions of Article 9, Section 3 of the approved form of Articles of Incorporation appended to the 1967 printing of the Constitution and Canons of the Diocese of Pennsylvania, and that permission be given to apply to the proper court or appropriate authority to grant the same, upon submission to the Committee on Incorporation of such an amendment and approval thereof by such Committee, without further action of a Convention of the Diocese.

RESOLVED, that the proposed amended Articles of Incorporation of THE RECTOR, CHURCH WARDENS AND VESTRYMEN OF TRINITY MEMORIAL CHURCH, AMBLER, be approved, and that permission be given to apply to the proper court or other appropriate authority to grant the same.

RESOLVED, that the proposed amended Articles of Incorporation of ST. PAUL'S CHURCH, WEST WHITELAND, be approved, and that permission be given to apply to the proper court or other appropriate authority to grant the same.

RESOLVED, that the proposed amended Articles of Incorporation of THE RECTOR, CHURCH WARDENS AND VESTRYMEN OF THE CHURCH OF THE ADVENT be approved, and that permission be given to apply to the proper court or other appropriate authority to grant the same.

RESOLVED, that the proposed amended Articles of Incorporation of TRINITY CHURCH, SWARTHMORE, be approved, and that permission be given to apply to the proper court or other appropriate authority to grant the same.

RESOLVED, that the proposed amended Articles of Incorporation of CALVARY CHURCH, GERMANTOWN, be approved, conditioned upon a further amendment thereof increasing the age of fourteen years in Article 6, Section 1, of such Articles to sixteen years, and that permission be given to apply to the proper court or other appropriate authority to grant the same, upon submission to the Committee on Incorporation of such an amendment and approval thereof by such Committee, without further action of a Convention of the Diocese.

With regard to the last resolution approving the amendment of the Articles of Incorporation of Calvary Church, Germantown, several of the youth representatives spoke in favor of the voting age being permitted to remain at age 14 as set forth in the amendment, rather than at age 16 as suggested by the Committee on Incorporation. On motion of the Ven. Robert Wainwright which was duly carried, age 14 was approved.

The Rev. Dr. McKean presented the following resolutions, which were adopted by separate votes:

RESOLVED, that the 187th Stated Convention of the Diocese of Pennsylvania be held on October 23 and 24, 1970 at a time and place within the Diocese to be designated by the Bishop.

RESOLVED, that the thanks of the Convention be extended to General Milton Baker, Commandant of Valley Forge Military Academy, for making its facilities available for this Convention.

RESOLVED, that the thanks of this Convention be given to Mr. J. Peter Stevens, III, the Committee on Arrangements and to the ladies who have assisted in many ways.

RESOLVED, that the sum of $100 be paid to the Rev. James H. Maxwell for his services as Assistant Secretary of Convention.

The convention adjourned at 4:35 p.m., its business to be completed at a time and place in November or December as designated by the Bishop.

NOTICE OF RESUMPTION OF THE 186th CONVENTION OF THE DIOCESE OF PENNSYLVANIA

The 186th Convention of the Diocese of Pennsylvania will resume business at 9:00 a.m., Saturday, December 6th at the Church of the Holy Trinity, Rittenhouse Square, Philadelphia.

Items of business remaining unfinished on the Agenda are:

1. Report of the Treasurer — Charles L. Ritchie, Jr.

2. Report of the Committee on Finance and Property — W. Charles Hogg
   Report of the Committee on the Budget—W. Charles Hogg & S. Stoney Simons
3. Balance of the Report of the Committee on Constitution & Canons
4. Report of the Committee to Aid War Injured Children in Vietnam — The Rev. Warren C. Skipp
5. Report of the Youth Caucus (By permission of the Convention)
6. Report of the Committee on Special Resolutions
7. Report of Boards and Institutions not reporting by title
8. Presentation of Resolutions by the Chairman of the Committee on Dispatch of Business — The Rev. W. Roulston McKean, D.D.
9. Adjournment

For your information, copies of the "Harberger Resolution," which bears on Convention's action with regard to the Report of the Ad Hoc Committee of Council (the Hawkins Committee), and the Resolution of the Committee of Twenty-five as amended by the Reverend Tom T. Edwards, are enclosed. Both of these resolutions were passed by the Convention on October 18th in the form shown.

JOHN BUTTERWORTH
Secretary of the Convention

186th ANNUAL CONVENTION
CHURCH OF THE HOLY TRINITY

Rittenhouse Square
Philadelphia, Pennsylvania

SATURDAY, DECEMBER 6, 1969 — 9:00 A.M.

Pursuant to written notice from the Secretary of the Convention (*see above*), the 186th Convention was called to order by the Bishop at 9:00 a.m. to resume its business at the point on the agenda reached at time of adjournment on October 18, 1969.

Following opening prayers by the Bishop, Mr. J. Peter Stevens reported for the Committee on Arrangements. He announced that during the convention proceedings at Valley Forge Military Academy on October 17, 1969, the dates for the 187th Convention had been erroneously fixed for October 23 and 24, 1970 — the correct dates for the 187th Convention are October 2 and 3, 1970, at the Sheraton Hotel in Philadelphia.

The report of Charles L. Ritchie, Jr., former treasurer, covering the period through September 30, 1969 is attached (Appendix 5).

Mr. Robert C. Fernley, the new Treasurer of the Diocese, made his first report to convention (Appendix 6). In his short time in office, he had been actively trying to open the lines of communication with individual parishes and missions. He analyzed income and expense trends within the diocese over the prior ten years and stressed that it was the responsibility of the delegates — clergy and lay — and their parishes to eliminate the present 1969 deficit of approximately $250,000. Mentioning possible reserves of the diocese that might be made available to meet such a deficit, he pointed out the danger of using capital funds to underwrite operating deficits.

The report of the Committee on Finance and Property was presented by title by W. Charles Hogg, Esq., who then proceeded to present the proposed 1970 budget (Appendix 7). He pointed out that this budget was the end product of massive efforts by the Budget Committee, the Committee on Finance and Property and Diocesan Council to develop budget priorities and the budget itself. The new Diocesan Council had devoted a substantial part of its two-day meeting on November 21 and 22 to the proposed budget and had unanimously adopted the following resolutions:

RESOLVED that
(a) the budgetary expenditures of the Diocese for 1970 shall not exceed Diocesan income for such purposes.
(b) the payment to Executive Council for 1970 shall not be less than 50% of income from parishes and missions for the support of the missionary budget of the Diocese.
(c) the 1970 budget recommended by Diocesan Council be adopted in the form presented to Diocesan Convention with the understanding that any deficiency or surplus shall be allocated in accordance with priorities as developed and adopted by Diocesan Council.

Mr. S. Stoney Simons, chairman of the Budget Committee, after expressing thanks to all members of the committee for their many hours of service, pointed out that the budget items represented salaries primarily. The proposed budget reflects the different points of view within the diocese and will not totally satisfy anyone. After discussing the explanatory statement included at the end of the proposed budget, Mr. Simons briefly summarized the proposed budget item by item.

Mr. Hogg then presented for adoption by convention the three resolutions previously adopted by Diocesan Council. This motion was seconded by Dr. McKean.

The ensuing discussion covered the responsibilities of the Bishop and his staff, the necessity under the proposed budget of phasing out some staff members and the manner of replacing any capital funds that had to be used.

The Rev. John R. Chisholm spoke against the proposed 50/50 allocation with Executive Council, citing a loss of confidence in the national program, and proposed two amendments, the first of which would change the Executive Council pledge from $405,000 to $305,000, add $75,000 to the difference to the appropriation for Aided Congregations and $25,000 to the appropriation for Episcopal Community Services; the other would delete that portion of the proposed budget allocating 50% of any Missionary giving in excess of budget to the Executive Council. After extended discussion for and against these amendments, a motion by the Very Rev. William H. Jefferys to divide the amendments was accepted by Mr. Chisholm. On separate votes both amendments were defeated.

The Rev. Mr. Chisholm presented a further amendment that would have made the $50,000 allocated for MCCP, MAP, TEAM, and other Professional services (Budget Item V (B) (1) an extra-budgetary item to be met only if parishes and missions gave more than the budgeted $810,000. This $50,000 was to be added to budget items for Episcopal Community Service and Aided Congregations. Following discussion, this amendment was also defeated.

On motion of the Rev. John J. Albert, for the Finance and Steering Committee of

Pride, which was seconded by the Rev. W. Benjamin Holmes, the following resolutions were adopted:

WHEREAS, the 1970 Budget of the Diocese of Pennsylvania necessitates due to the lack of funds and through no fault of their own the termination of employment of a number of men and women, clergymen and lay workers alike, who have faithfully, skillfully, and devotedly served the Diocese in different forms and ministries in the forefront of our Missionary Work, and

WHEREAS, these terminations will result in financial and economic burdens in varying degrees to the people involved and

WHEREAS, the Church in spite of its financial pressures cannot and must not be less thoughtful of its faithful servants than secular industry.

THEREFORE BE IT RESOLVED: That those whose employment must be terminated for financial reasons either by resignation or designation be compensated on the date of their separation from the Diocese with severance pay equal to two weeks salary plus other benefits being currently received for every year they have been in their present position, with the proviso that no one will receive less than what they might have received had they been employed three full years, and no one shall receive more than six full years regardless of how long they might have been in their present position.

AND BE IT FURTHER RESOLVED: That Diocesan Council be and is hereby authorized to so adjust the 1970 Missionary Budget in order that the payment of this obligation be and is a first priority over all other budgetary expenses.

An amendment to Item III (B) of the budget to instruct Diocesan Council to provide sufficient funds to maintain the present ministry in higher education throughout 1970 was presented by the Rev. John M. Scott, who spoke to the need for the ministry to the concerns of the more than 100,000 college students in 56 institutions within our diocese and pointed out with the amount budgeted for this ministry, half of the full-time higher education staff, including its director, would have to go. After seconding and strong support from a number of delegates, this amendment was adopted.

The Rev. John A. Schultz then spoke to the existing climate of dissent within the diocese, the proposed 1970 budget recommended by Diocesan Council, and the need to find a way to obtain support for the budget from all parishes and missions. While supporting the 1970 budget in general, Father Schultz moved several amendments which would (1) permit parishes and missions to refuse to support some budget items, (2) authorize Diocesan Council to transfer funds should they be larger than required or too small to be used effectively allocated for a specific item to use for a similar purpose, (3) direct Diocesan Council to publish at stated times the amounts pledged by each parish and mission, noting items not supported, (4) require that budgetary expenditures not exceed income for such purposes, and (5) provide that total payments to Executive Council be no less than 50% of actual receipts from parishes and missions, with the exception of receipts from parishes and missions which declined to support Executive Council. These proposed amendments failed to carry.

Mr. Fernley, the treasurer, called to the attention of the delegates, the effect of the Scott amendment previously adopted, which would increase the budget item III (B) for higher education. He suggested that this could be met by increasing the assessment or by using capital funds. The Rev. Messrs. John M. Scott, Frederick Breuninger, and Mr. W. Charles Hogg agreed that action as suggested by Mr. Fernley was required so convention could act responsibly on the budget resolutions before it. A motion by

the Rev. Richard J. Herschel to reconsider the Scott amendment passed by the necessary two-thirds vote, and on reconsideration this amendment was defeated.

On a call for the question, the 1970 budget as amended by the Rev. John J. Albert and the resolutions in support thereof presented by Mr. Hogg were adopted.

Following adoption of the 1970 budget, the Bishop expressed his deep thanks to the many faithful and devoted persons who had participated in its preparation.

The balance of the report of the Committee on Constitutions and Canons was presented by Henry T. Dolan, Esq., and on his motion, the following resolutions were adopted:

RESOLVED, that the Convention strongly recommends that the qualifications of youth to serve be recognized by their selection as Deputies to Convention, and their election to Diocesan Council, and

FURTHER RESOLVED, that this be added to the Standing Resolutions of the Convention.

A luncheon recess was taken at 12:30 p.m., and convention reconvened at 1:30 p.m.

The Rev. Warren C. Skipp presented the report of the Committee to Aid War Injured Children in Vietnam (Appendix 11.7) and moved adoption of the resolution contained therein. After this motion had been seconded, Mrs. Blair May presented an amendment, which was seconded by Dr. McKean and carried. The main motion as so amended was duly adopted as follows:

WHEREAS, our Church Calendar recognizes December 28 as Holy Innocents Day in remembrance of all the innocents killed by order of King Herod in his effort to eliminate the Child Jesus;

THEREFORE BE IT RESOLVED, that Sunday, December 28, 1969, be designated as a day of remembrance for the children of Vietnam and that a special offering be made in all parishes of the Diocese of Pennsylvania to begin the campaign to raise monies to equip a dressing and treatment room for the Division of Plastic and Reconstructive Surgery at the CHO RAY Hospital in Saigon, South Vietnam.

By permission of the convention, a report was presented on behalf of the Youth Caucus by Miss Molly Rawle, who said that it provided a vehicle through which the youth of the diocese could grow and achieve a sense of identity. The youth want to continue the renewal process, have an opportunity to participate in experimental ministries, and find out their true identity. Miss Rawle voiced the concern of our youth that the sense of community is mission — as is trust and faith. On the parish level, too few lay people appear to be taking an active part in the ministry and mission of the Church. She spoke to the opportunity for individual involvement at the grass roots level in the renewal of the mission of the parish church. Involvement brings growth, and the seeds of renewal are present within the existing conflicts within our diocese at all levels.

In conclusion, Miss Rawle presented on behalf of the Youth Caucus the following resolution, which was adopted:

WHEREAS, very few young people will probably be elected as delegates to Convention; and

WHEREAS, young people have traditionally only been involved in a very small part of the total life of the church, namely Young People's Fellowship;

BE IT RESOLVED, that young people continue to be invited to Convention with voice but no vote and included on Diocesan Committees with voice and vote, as this is a vital means of involving youth in the life of the church and the Diocese.

Harry C. Barbin, Esq., presented the report of the Committee on Special Resolutions, noting that seven resolutions which dealt with freedom of religion in the world, the war in Vietnam, racist investment policy, the right to vote for youth aged 18 to 20, world hunger and Father Gracie, had been properly introduced remained to be considered by convention. It was agreed that these be taken in order.

The Rev. Frederick R. Isacksen moved adoption of a resolution dealing with freedom of religion in the world and calling for support of the Government of the United States in its efforts to develop freedom, including freedom of religion, wherever it is denied. The motion was seconded by Dr. Pratt, and an amendment was proposed by the Rev. Edward Lee to limit support of efforts by the U.S. Government to those that are peaceful and non-violent. Opposition to both the main motion and the amendment was voiced by Mr. Maxwell on behalf of the Committee of Twenty-five, and his motion to table was carried as to the amendment. After further discussion, the main motion, on vote, failed to carry.

After obtaining the necessary two-thirds vote of convention, the Rev. William H. Jefferys, Jr., presented the following clarifying resolution dealing with clergy car allowance, which was seconded and carried:

WHEREAS, the Standing Resolution of Convention under Clerical Salaries relating to the provision of an automobile, its maintenance, and all professional operating expenses, or else an allowance in lieu thereof of 10 cents a mile for the first 15,000 miles and 8 cents a mile thereafter for professional use of the clergyman's automobile, has not been rescinded by Convention;

BE IT RESOLVED, that the automobile allowance of $900 adopted by this Convention shall be considered to be a minimum only, and that the other provisions of the Standing Resolution on this provision of an automobile shall continue in full force.

The Rev. J. Wesley Twelves, after obtaining the two-thirds vote of convention, presented the following resolution, which was duly adopted:

WHEREAS, it was in Philadelphia that the independence and founding of this nation took place in 1776; and

WHEREAS, the Bicentennial Celebration of this event will most probably take place in this city in 1976; and

WHEREAS, the organization of the Protestant Episcopal Church as a branch of the Anglican Communion took place here at the first General Convention in 1789;

THEREFORE, BE IT RESOLVED, that this Convention of the Diocese of Pennsylvania requests the Bishop of this Diocese to extend an invitation, through the Presiding Bishop, to the General Convention of the Protestant Episcopal Church in the United States of America, to hold its sessions in Philadelphia as guests of this Diocese in the year 1976.

Mrs. Mary Ermentrout Austin offered for adoption a resolution of the Episcopal Peace Fellowship, which called for support of the peaceful anti-war demonstration in Washington, D. C., on November 15, 1969 and urged our government to cease our warfare in Vietnam and reorder our priorities. An amendment proposed by the Rev. Nils Blatz was accepted by Mrs. Austin. During the ensuing discussion, the Rev. John A. Schultz suggested that it would be more appropriate to schedule a special

forum to share opinions on this important subject and moved to table the amended resolution. This motion was duly seconded and carried.

A resolution presented by the Rev. Louis E. Fifer, III, and seconded by the Very Rev. Cuthbert Pratt called on convention to send greetings of loving concern to each member of the diocese serving in the Armed Forces of the United States of America. An amendment was proposed by the Rev. Edward Lee to send similar greetings to members of the diocese who for reasons of conscience cannot serve in the armed forces at this time. A motion by Cassin Craig, Esq., to table the amendment failed to carry, and the Lee amendment was adopted by a vote of 178 to 128. Mr. Fifer then obtained the permission of convention on a 166 to 145 vote to withdraw his original motion.

At this point, Mr. Maxwell moved that the remaining resolutions be passed over to Diocesan Council and that convention adjourn *sine die* subject to such courtesy resolutions as might be appropriate.

Before taking action on this motion to adjourn, the Rev. Peter Van der Hiel presented the following resolutions, which were unanimously adopted by separate vote:

WHEREAS, the Venerable Robert M. Wainwright has served the Diocese ably and with deep devotion as Archdeacon for the last three years; and

WHEREAS, he has advised the Bishop of his intention to resign from this office,

BE IT RESOLVED, that this Convention recognize the great contribution Archdeacon Wainwright has made to the life of the Diocese and express to him their sincere gratitude for the dedication and devotion with which he served this Diocese and assure him of our continued good wishes as he continues his ministry in the Church of Christ.

WHEREAS, the Reverend Theodore F. Jones for four years has dedicated his ministry to the office of Executive Secretary of the Diocese of Pennsylvania; and

WHEREAS, the contribution he has made to the life of the Diocese is deeply appreciated; and

WHEREAS, the Reverend Theodore F. Jones has advised the Bishop of his intention to resign from this office;

BE IT RESOLVED that the Convention express to him their deep gratitude for the contribution he has made to the life of the Diocese and assure him of our continued good wishes as he continues his service in the Church of Christ.

On motion of the Rev. D. McKean, Chairman of the Committee on Dispatch of Business, the following resolutions were adopted on separate votes:

RESOLVED that the thanks of the Convention be extended to the Rev. Cuthbert Pratt, Rector, and the Vestry of the Church of the Holy Trinity for graciously making facilities available for this concluding sessions of the 186th Convention.

RESOLVED that the thanks and appreciation of the Convention be extended to Mr. J. Peter Stevens and the Committee on Arrangements for all of their efforts.

RESOLVED that the Committee on Expenses pay the expenses of this Convention.

RESOLVED that 1,000 copies of the Journal and 1,500 copies of the Directory be printed and distributed as usual.

The convention adjourned *sine die* at 3:50 p.m.

Attest:

JOHN BUTTERWORTH
Secretary of the Convention

ROBERT L. DEWITT
President of the Convention

APPENDIX 1

186th CONVENTION OF THE DIOCESE OF PENNSYLVANIA
ADDRESS BY THE RT. REV. ROBERT L. DEWITT BISHOP

October 17, 1969

In thinking of this convention many weeks ago I was struck by a printed report I received from a divinity school. It contained brief articles by several contributors which were reprints of speeches made at a meeting in which they were assessing the situation of their seminary in today's world. The titles of these several articles, in actual order, were as follows:

"With a Great Sense of Hope"
"I'm Glad I was Here in History"
"The Scene in Perspective"
"No Naive Optimism"
"We Share the Turbulence"
"Microcosm" and
"What's Happening?"

Few generations, if any, have ever been more flattered by their Creator than we because He deems us capable, apparently, of coping with the most fantastic amount of confusion and chaos that has ever been compressed into the brief compass of a few years.

If we were to think of the world as a stage, it is as though we were being called upon to act out two successive scenes simultaneously. Not long ago we knew our lines, we were familiar with the set, we moved with certainty on the stage. But suddenly, before that scene has ended, the actors for the next scene begin to move on stage. The set begins to be shifted. The new characters speak to us, expecting our responses from the second scene, and we respond with our familiar lines from the first. What can we do? Can we remember the plot of the play well enough to improvise new lines until the scene is completely shifted, and the confusion is ended? We cannot simply continue to parrot the lines from the former scene. Many of them simply do not fit any longer. No, we must drop some of our lines, no matter how carefully we have learned them, no matter how familiar we are with them. And, mindful of the main theme of the play, we must listen as carefully as we can to the new lines addressed to us by the actors in the next scene, and respond as creatively as we can.

This figure has come to me repeatedly in the past months as I have thought about the Diocese of Pennsylvania. One might say, in passing, that we in this Diocese could feel flattered that God deems us capable, apparently, of coping with what appears to be the most fantastic amount of confusion and chaos that has ever been compressed into one period of the long life of this Diocese. Or, in more secular terms, we can simply say: "We have a problem!"

What is our problem? I think I can characterize it from my particular vantage point. That vantage point is one which is conditioned by a constant process of visitations to our congregations, usually marked by ample opportunity for conversations both with

vestries and with parishioners. And grateful I am for the generosity of time and patience which makes those conversations possible, week by week.

The fundamental impression I have of the life of this Diocese is quite aptly expressed by my reference to actors on a stage, caught up in the confusion of the collision of scenes. The Bishop is in the earlier scene. He learned his lines, he was taught how to move on the stage, and suddenly what he learned doesn't fit! The accustomed part was that of being chief pastor and chief missionary, responsible with other clergy and laity through Standing Committee and Diocesan Council, for the ordering of the life of the Diocese. And all of this was set in the context of a constitutional democracy, administered by elected representatives at all levels. It sounds reasonable. There were some very good lines in that scene. But suddenly there is a new group moving on stage, they are speaking new lines, and the old lines no longer fit.

How to characterize this next scene which, with its cast of characters and the lines they speak, is moving center stage? The theme seems to be that of resentment, resistance, and a cry for reconciliation. And we must respect deeply this new scene because this is not a trial run of some new play off-Broadway. This is the divine drama. The Author of this play is the Author of life. The Author is not on trial. The actors are. So let us reverently seek to understand this theme of resentment, resistance, and this cry for reconciliation.

First, resentment. These are some of the new lines I hear being spoken: "The Bishop doesn't speak for me!" "The Diocesan Council is under the control of the Bishop." "The Diocese doesn't know I exist — nor does it care." "I am sick of learning about my Diocese from the front page of the daily newspaper!" "People in my parish and my Deanery are never asked to serve on Diocesan Committees." "The Bishop may listen, but he obviously doesn't hear."

I would judge that few if any of the delegates to this convention are unaware of the multitude of meetings that have been held in the Diocese over the past few months, focussing on a concern over the established order whereby we do things in our corporate life. Some meetings were on this particular issue, some on that; but they all had this in common: they were all related to a dissatisfaction with the established order of things in the Diocese — dissatisfaction, if you will, with our diocesan "religious establishment." And although sometimes these issues involved personalities, they by no means involved just that. The issues were bigger than the personalities.

In this regard, and as a parallel to our diocesan convention, it is striking to reflect on the events — or should we say "the event" — of last Wednesday on our national scene. The "Moratorium" which was observed from Coast to Coast represented many different groups, many different ideologies. Some focused on the President, but the over-riding issue of peace was much larger than that. The issue was bigger than the personality. And the dominant issue was very clearly this: A concern over the established order of procedure whereby we are handling the issue of peace, a dissatisfaction, if you will, with the political establishment. This, then, is a sampling of spoken lines of resentment. So, in this Diocese the spoken lines of resentment are expressions of dissatisfaction with the established procedures of the Diocese.

Next, resistance, both verbal and active. The verbal expressions are a rhetoric of resistance, not always citing sober facts, but expressing understandable feelings, the feelings of resentment.

Examples of such rhetoric are the impugning of the Bishop's motives and methods. Statements such as those to the effect that our Diocesan Conventions are handled undemocratically; allegations that the General Convention, the highest authority in our church, was manipulated; and simultaneous cries that we divide the Diocese, multiply the Bishops, add communications and subtract mailings! The rhetoric of resistance is the clearing of the throat before the responsible utterances are made, before the responsible action is taken.

The resistance in this Diocese is not just expressed by rhetoric: it is expressed also by action. Some of this action has taken the form of financial boycott — some of it quite irresponsible, such as that of one vestry which passed a resolution recently that it will give no further funds to the Diocese until the Diocese repudiates the actions of General Convention! Others have said that they will give no further funds until the Diocese repudiates the actions of its own Convention! Others of these actions, however, have been very creative efforts to achieve a deeper and fuller democratic life in the Diocese. One thinks of the names of such groups as "Forum," "Pride," "The Society for the Preservation of Episcopal Principles," "The Black Caucus," "The Youth Caucus," "The Lay Caucus for Renewal," "The Committee of Twenty-Five," "The Episcopal Renaissance," and memorials to Diocesan Council and to Diocesan Convention from various clergy and lay groups. All of these expressions of resistance are new lines being spoken; and I, for one, find myself stammeringly trying to improvise the proper responses to them because they were not in the script I learned. They are from the next scene.

Finally, there is the grave matter of reconciliation. Reconciliation of what? The reconciliation of people who are crying for a fuller measure of participation in the democratic church life of which they are a part. A cry for a greater self-determination. A cry against the seeming pattern of being told: "We know what is best for you." Contrary to the feeling they have that they are felt to be expendable, they are in fact *not* expendable. They are a part of the body. If we are concerned Christians, we must be concerned about this resentment, this resistance, this cry for reconciliation. A history of the American Revolution states that the complaint of the colonies was that "An equal loyalty was demanded of them in exchange for an unequal representation." This is an apt way of characterizing the feeling of many in this Diocese.

What can be done by way of reconciliation? We have made some beginning efforts to improvise some responses to these new lines being spoken to us. We have attempted to re-fashion the life of our Diocese by the creation of deaneries. We have re-formed the Diocesan Council so that it would *not* be the inert instrument of the Bishop. We have instituted regular visits by members of the Bishop's staff to increase and improve communication between the local congregation and the wider Diocesan life. We have redesigned the Bishop's own visitations for this same purpose. We have furnished Council members in advance of their meetings with full reports on all the issues to come before them so they can make fully informed decisions. We have stressed pre-Convention

meetings in each deanery so that delegates will have opportunity for information and discussion on the crucial issues to come before the Diocesan Convention. And all of this cataloguing of efforts is *not* under the rubric: "And he, seeking to justify himself said . . . " For the plain truth is that these efforts have *not* justified us. They have *not* been adequate. They have been well intended, but insufficient. We need to be more creative in our response to the new lines being spoken to us.

Consequently, I am calling for a task force to study ways and means whereby this Diocese can be a more fully representative democracy in its corporate life, and will see to it that it is a truly representative task force! We will have before us the memorial from the Delaware Deanery which touches on this concern by calling for the election of members of Council by deaneries, but which I feel does not go far enough in its proposal. *Every* facet of our life should be brought under review by this task force in order that the democratic style of our Diocesan life will more adequately respond to the complaints that are being made, the resistance being expressed, and the reconciliation that is needed.

And what then? Is that all? If we could with reasonable satisfaction resolve the more pressing and painful cleavages in our corporate life, difficult though that be, would that suffice? Is internal unity our only objective? What *is* the purpose of the church — the only institution which, by its very commission, exists for those who are outside it? This is the mission of the church. And unity, therefore, is for the sake of mission. Without unity, it is true that the church's mission is ambiguous, uncertain, faltering. But without mission, the church's unity is fruitless. And the church, by its history, is peculiarly prone to a dangerous preoccupation with its own internal affairs.

Let us put it this way: if the Diocese of Pennsylvania proves finally to have been unresponsive to the will of its own people, God will primarily judge me. I have reflected deeply on this matter. But if the Diocese of Pennsylvania proves to have been unresponsive to the will of God, then God will judge us all. Let us all reflect on that. The unity to which we are called within the church is this: that together we may go out to reconcile the disunity of the world.

Let us be very specific. An issue is abroad in our society, an issue of deep and dangerous disunity in our world. We will have the high privilege and the sober responsibility of dealing with that issue in this convention, by virtue of the report of the Hawkins Committee. That report is a courageous piece of work. It is a serious piece of work. It comes to us with the recommendation from Diocesan Council. It presents us with an opportunity to make a bold move of mission with regard to what is perhaps the prime problem in American life today, the problem of racial disunity.

And what is the nature of that problem? It is strikingly as though a new group is moving on stage, interrupting our scene, speaking new lines from the next scene; and our well-learned responses no longer fit. And how to characterize this next scene which is moving on stage? The theme seems to be that of resentment, resistance, and a cry for reconciliation. And we must respect deeply this new scene, because it is not a trial run of some new play off-Broadway. *This* is the Divine drama. The Author of this play is the

Author of life. So we must reverently seek to understand *this* theme of resentment, resistance, and a call for reconciliation.

The resentments are born of historic and continuing wrongs, still not set aright. And that resentment has seethed so long unresolved that it is finding expression in resistance, both verbal and active. The rhetoric of resistance sometimes cites sober facts, sometimes just understandable feelings — the feelings of resentment. It is resentment against the established order and the system used by that establishment. The actions of resistance, as with our own diocesan resentments, have sometimes been irresponsible, sometimes very creative. And, stammeringly, we have tried, not very successfully, to improvise the proper responses to these new lines being spoken to us because the proper responses are not in the script we learned. They are from the next scene.

So now we face the grave matter of reconciliation. Reconciliation of what? The reconciliation of people, just as in the life of our own Diocese, who are crying out for a fuller measure of participation in life. It is a cry for a greater self-determination — a cry against the pattern of being told: "We know what is best for you." If we are concerned Christians, we must be concerned about this resentment, this resistance, this cry for reconciliation. They, like many communicants in this Diocese, and like the American colonists before us, feel that "an equal loyalty is being demanded of them in exchange for an unequal representation."

The reason I speak of this at some length is because I am persuaded that is the prime issue before this Convention. And also because I am convinced that we are peculiarly positioned, by our own diocesan tensions, to be able to understand this issue — for it is the very issue with which we are so familiar. It is a human issue, and it calls for a human response.

The proposal of the Hawkins Committee report is simple, in essence. It calls, first, for education — of us — so we can learn our new lines and help, not impede, the progress of this Divine drama. And it also calls for dollars, so that, by our trusting gifts given with the understanding of their need — just like ours — of self-determination, the very substantial reasons for the resentment and the resistance can be reduced.

Let us pause for a moment. We are operating this year on a deficit budget. Next year, until and unless the family resentments within the Diocese are abated, we will still be functioning — limping — on a drastically curtailed basis. As a sizeable overlay on top of such a situation, this proposal of the Hawkins Committee challenges our credulity. *But:* if we can take seriously to heart the unhappy divisions in this Diocese and deal reconcilingly with them; *and* if we take with equal seriousness the unhappy — but very similar and much more serious — racial divisions in our society; *and* if we see this as a single-minded call to witness by making sacrifices on all levels of our diocesan life — *then* I am sure this would be an acceptable sacrifice, well-pleasing in the eyes of God. This *would* be a sacrifice. It would necessitate cut-backs at all levels of diocesan life — Church House staff, diocesan missions, parish programs. It would be doing in the Diocese what many in the Diocese have been feeling our national government should do, namely, re-order its priorities. Because then, together, we could do this one thing and do it emphatically.

If we are led, under God, to do this, then the participants in the Divine drama in the next scene after this and in the scene after that will look back to 1970, and remember that a venerable diocese, constricted by its outmoded practices, torn in its internal life by dissension and uncertainty and fear, diverted in many ways from its chief mission, in that year 1970 decided to face itself and to face its task and so, savingly, was able to face the society it was called to serve.

The suffering of this Diocese is its glory. It is apostolic. It is incarnational. It can be vicarious, a vicarious offering to God for the unity of mankind. I am proud and humbled to be identified with a process, and with a Diocese, which is so clearly being used as an instrument of the Spirit of God.

And one final thing: There was another time when the Divine drama seemed out of joint. When the scenes overlapped. It was at that breathless time when A.D. moved on stage with B.C. — when the Author Himself came on-stage, this is our cue. He is always coming on-stage, interrupting the well-learned lines, moving His drama to a newer scene. He is always prompting those, like you and me, who stammer and stumble as they strive to phrase newer and more appropriate lines by telling us: "Ye have heard it said of old. . . , but I say unto you . . . "

It is getting late. The next scene won't wait. The time is now.

APPENDIX 2

REPORT OF ELECTIONS

FIRST BALLOT

A. ALTERNATE DEPUTIES TO GENERAL CONVENTION

To be elected on this ballot: 4 Clergy, 4 Laymen

CLERICAL VOTE

	Clerical Alternates	*Lay Alternates*
Whole number of ballots cast	233	233
Whole number of defective ballots	3	0
Whole number of blank ballots	1	0
Necessary for a choice	115	117

Clerical Alternates		*Lay Alternates*	
The Rev. Messrs.			
W. Benj. Holmes	130	Mrs. Henry L. Hood	145
Francis P. Davis	125	John W. Reinhardt	112
W. H. Aulenbach	114	Spencer D. Wright III	102
Jesse F. Anderson	103	Stephen Gardner	96
Wilfred F. Penny	92	John B. Hannum	89
Warren H. Davis	88	Harold L. Pilgrim	80
William H. Jefferys	88	W. Clark Hanna	77
Frederick Isacksen	73	Carl Ackerman	66
David A. Hyatt	54	John T. Conner	63
Floyd Adams	35	Mrs. Charles Jamison	61

Choice of the Clergy on this ballot:
The Rev. Messrs. W. Benj. Holmes, Francis P. Davis and Mrs. Henry L. Hood

(Signed) JOSEPH LEO
V. RICHARD HAWKINS

LAY VOTE

	Clerical Alternates	*Lay Alternates*
Whole number of ballots cast	140	140
Whole number of defective ballots	0	0
Whole number of blank ballots	1	1
Necessary for a choice	70	70

Clerical Alternates		*Lay Alternates*	
The Rev. Messrs.			
Francis P. Davis	88	Mrs. Henry L. Hood	107
W. H. Aulenbach	86	John W. Reinhardt	79
W. Benj. Holmes	86	John B. Hannum	72
Frederick Isacksen	59	W. Clark Hanna	61
Wilfred F. Penny	52	Spencer D. Wright III	60
Jesse F. Anderson	50	Harold L. Pilgrim	52
Warren H. Davis	44	Stephen Gardner	45
Floyd Adams	23	John T. Conner	37
David A. Hyatt	20	Carl Ackerman	25
William H. Jefferys	15	Mrs. Charles Jamison	24

Choice of the Laity on this ballot:
The Rev. Messrs. Francis P. Davis, W. H. Aulenbach, W. Benj. Holmes, Mrs. Henry L. Hood, John Reinhardt, John Hannum

(Signed) DONALD HOGELAND
MARIE LENNON

Elected on this ballot:
Clerical Alternates: The Rev. W. Benj. Holmes, The Rev. Francis P. Davis
Lay Alternate: Mrs. Henry L. Hood

B. TREASURER OF THE DIOCESE

To be elected on this ballot: 1 Layman

CLERICAL AND LAY VOTE

	Clerical Vote	*Lay Vote*
Whole number of ballots cast	233	140
Whole number of defective ballots	0	0
Whole number of blank ballots	20	2
Necessary for a choice	107	70

Clerical Vote		*Lay Vote*	
Robert C. Fernley	213	Robert C. Fernley	135

Choice of the Clergy on this ballot:
Robert C. Fernley

(Signed) JOSEPH LEO
V. RICHARD HAWKINS

Choice of the Laity on this ballot:
Robert C. Fernley

(Signed) DONALD HOGELAND
MARIE LENNON

Elected on this ballot:
Robert C. Fernley

C. STANDING COMMITTEE

To be elected on this ballot: 1 Clergyman, 1 Layman

CLERICAL VOTE

	Clerical Members	*Lay Members*
Whole number of ballots cast	233	233
Whole number of defective ballots	2	0
Whole number of blank ballots	5	4
Necessary for a choice	114	115

Clerical Members		*Lay Members*	
The Rev. Messrs.			
Peter Van der Heil	144	Samuel Ballam	117
Gustave Weltzek	82	Stephen Gardner	62
		Mrs. Charles Myers	50

Choice of the Clergy on this ballot:
The Rev. Peter Van der Heil, Samuel H. Ballam

(Signed) V. RICHARD HAWKINS
JOSEPH LEO

LAY VOTE

	Clerical Members	*Lay Members*
Whole number of ballots cast	140	140
Whole number of defective ballots	0	0
Whole number of blank ballots	0	2
Necessary for a choice	71	70

Clerical Members		*Lay Members*	
The Rev. Messrs.			
Peter Van der Heil	112	Samuel Ballam	97
Gustave Weltzek	29	Stephen Gardner	24
		Mrs. Charles Myers	22

Choice of the Laity on this ballot:
The Rev. Peter Van der Heil, Samuel H. Ballam

(Signed) DONALD HOGELAND
MARIE LENNON

Elected on this ballot:
Clerical Member: The Rev. Peter Van der Heil
Lay Member: Samuel Ballam

D. DIOCESAN COUNCIL

To be elected on this ballot: 3 Clergymen, 3 Laymen

CLERICAL VOTE

	Clerical Members	*Lay Members*
Whole number of ballots cast	234	234
Whole number of defective ballots	4	4
Whole number of blank ballots	1	2
Necessary for a choice	115	115

Clerical Members		*Lay Members*	
The Rev. Messrs.			
William D. Turner	129	Mrs. Robert Lea	138
Sheldon M. Smith	129	Robert C. Allen	112
Herbert E. Rowe	120	Arthur Slater	95
G. Richard McKelvey	83	Howard Kellogg	86
Edward Lee	79	Barbara Harris	66
Peter Camp	61	Samuel Seeman	53
W. H. Aulenbach	56	Roger Walmsley	32
John Clark	34	George Schlekat	30
		Norman Harberger	25
		Robert Seidel	13
		Fairfax Leary	11
		William Conron, Jr.	9

Choice of the Clergy on this ballot:
The Rev. Messrs. Wm. Turner, Sheldon Smith, Herbert Rowe and Mrs. Robert C. Lea
(Signed) JOSEPH LEO
V. RICHARD HAWKINS

LAY VOTE

	Clerical Members	*Lay Members*
Whole number of ballots cast	140	140
Whole number of defective ballots	2	2
Whole number of blank ballots	0	0
Necessary for a choice	71	71

Clerical Members		*Lay Members*	
The Rev. Messrs.			
Herbert E. Rowe	95	Mrs. Robert Lea	104
William D. Turner	89	Robert C. Allen	83
Sheldon M. Smith	88	Arthur Slater	69
W. H. Aulenbach	34	Howard Kellogg	43
G. Richard McKelvey	34	Barbara Harris	26
Peter Camp	31	George Schlekat	25
Edward Lee	30	Samuel Seeman	24
John Clark	18	Norman Harberger	16
		Roger Walmsley	9
		Fairfax Leary	8
		Robert Seidel	6
		William Conron, Jr.	4

Choice of the Laity on this ballot:
The Rev. Messrs. Wm. Turner, Sheldon Smith, Herbert Rowe and Mrs. Robert Lea
(Signed) DONALD HOGELAND
MARIE LENNON

Elected on this ballot:
Clerical Members: The Rev. Messrs. William Turner, Sheldon Smith, Herbert Rowe
Lay Member: Mrs. Robert C. Lea

E. COMMISSION ON CLERGY SALARIES AND PENSIONS
To be elected on this ballot: 3 Clergy, 3 Laymen

CLERICAL VOTE

	Clerical Members	*Lay Members*
Whole number of ballots cast	234	230
Whole number of defective ballots	0	1
Whole number of blank ballots	0	11
Necessary for a choice	118	110

Clerical Members		*Lay Members*	
The Rev. Messrs.			
Ernest Harding	170	Geo. Ilsemann	172
William Jefferys	162	Robert Seidel	170
Oscar Holder	141	Emory Thomas	163
Harry S. Longley	103	William Eagleson	130
Arthur F. Brunner	100		

Choice of the Clergy on this ballot:
The Rev. Messrs. Ernest Harding, William Jefferys, Oscar Holder and Geo. Ilsemann, Robert Seidel, Emory Thomas
(Signed) JOSEPH LEO
V. RICHARD HAWKINS

LAY VOTE

	Clerical Members	*Lay Members*
Whole number of ballots cast	140	140
Whole number of defective ballots	2	0
Whole number of blank ballots	2	2
Necessary for a choice	70	70

Clerical Members		*Lay Members*	
The Rev. Messrs.			
Ernest Harding	112	George Ilsemann	111
William Jefferys	97	Robert Seidel	107
Harry S. Longley	76	Emory Thomas	97
Oscar Holder	67	William Eagleson	81
Arthur Brunner	53		

Choice of the Laity on this ballot:
The Rev. Messrs. Ernest Harding, William Jefferys, Harry Longley and Geo. Ilsemann, Robert Ilsemann, Robert Seidel, Emory Thomas
(Signed) DONALD HOGELAND
MARIE LENNON

Elected on this ballot:
Clerical Members: The Rev. Ernest Harding, The Rev. William Jefferys
Lay Members: Geo. Ilsemann, Robert Seidel, Emory Thomas

F. BOARD OF DIRECTORS OF THE CHURCH FOUNDATION
Nominations (for election by the Board to fill 5 vacancies). May be Clergy or Lay.

CLERICAL AND LAY VOTE

	Clerical Vote	*Lay Vote*
Whole number of ballots cast	231	140
Whole number of defective ballots	0	0
Whole number of blank ballots	7	0
Necessary for a choice	113	71

Clerical Vote		*Lay Vote*	
Walter Harris	195	Ernest Scott	107
Wm. White, Jr.	193	Wm. White, Jr.	107
Ernest Scott	155	Rev. Sheldon Smith	94
The Rev. Sheldon Smith	149	G. S. Vorhees	86
John Foster	135	John Foster	82
G. S. Vorhees	128	Robert Allen	70
Robert Allen	114	Walter Baker	48
Walter Baker	96	Walter Harris	43

Choice of the Clergy on this ballot:
Messrs. Harris, White, Scott, Foster, Vorhees, Allen and the Rev. Sheldon Smith
(Signed) JOSEPH LEO
V. RICHARD HAWKINS

Choice of the Laity on this ballot:
Messrs. Scott, White, Vorhees, Foster and the Rev. Sheldon Smith
(Signed) DONALD HOGELAND
MARIE LENNON

Nominated on this ballot:
The Rev. Sheldon Smith and Messrs. Scott, Foster, Vorhees, White

G. TRIERS
To be elected on this ballot: 20 Clergymen

CLERICAL AND LAY VOTE

	Clerical Vote	*Lay Vote*
Whole number of ballots cast	231	135
Whole number of defective ballots	0	0
Whole number of blank ballots	34	20
Necessary for a choice	99	61

Clerical Vote

The Rev. Messrs.

Frederick Brooks	197
Matthew Davis	197
John Albert	191
Robert Harris	190
Otho Hoofnagle	190
Henry Kauffman	190
John Logan	190
J. W. Twelves	190
Charles Ehly	189
Wm. Edwards	188
John Hardwick	188
W. R. McKean	188
Andrew Mayer	187
Wm. Lanigan	186
Harry Longley	186
Edward Price	186
Vernon Matthews	186
Elbert St. Claire	186
Edward Platts	185
Arthur Appleton	182

Lay Vote

The Rev. Messrs.

Matthew Davis	115
Otho Hoofnagle	115
Wm. Lanigan	115
John Logan	115
Edward Platts	115
John Albert	114
Frederick Brooks	114
Wm. Edwards	114
Robert Harris	114
Henry Kauffman	114
Harry Longley	114
Andrew Mayer	114
W. R. McKean	114
J. W. Twelves	114
Arthur Appleton	113
Charles Ehly	113
Vernon Matthews	113
Edward Price	113
John Hardwick	112
Elbert St. Claire	111

Choice of the Clergy on this ballot:
The above listed candidates

(Signed) JOSEPH LEO
V. RICHARD HAWKINS

Choice of the Laity on this ballot:
The above listed candidates

(Signed) DONALD HOGELAND
MARIE LENNON

Elected on this ballot:
The above listed candidates

H. BOARD OF CONTROL OF DIOCESAN LIBRARY
To be elected on this ballot: 3 Clergy, 2 Laymen

CLERICAL VOTE

	Clerical Members	*Lay Members*
Whole number of ballots cast	231	231
Whole number of defective ballots	1	1
Whole number of blank ballots	23	26
Necessary for a choice	104	103

Clerical Members

The Rev. Messrs.

James Harvey	205
Charles Ehly	204
Theodore Jones	200

Lay Members

Joseph Hepburn	204
Neale Bringhurst	202

Choice of the Clergy on this ballot:
The Rev. Messrs. Harvey, Ehly, Jones and Joseph Hepburn, Neale Bringhurst

(Signed) JOSEPH LEO
V. RICHARD HAWKINS

LAY VOTE

	Clerical Members	*Lay Members*
Whole number of ballots cast	140	140
Whole number of defective ballots	0	0
Whole number of blank ballots	3	1
Necessary for a choice	69	70

Clerical Members

The Rev. Messrs.

James Harvey	135
Charles Ehly	134
Theodore Jones	132

Lay Members

Joseph Hepburn	134
Neale Bringhurst	133

Choice of the Laity on this ballot:
The Rev. Messrs. Harvey, Ehly, Jones and Joseph Hepburn, Neale Bringhurst

(Signed) DONALD HOGELAND
MARIE LENNON

Elected on this ballot:
Clerical Members: The Rev. Messrs. James Harvey, Charles Ehly, Theodore Jones
Lay Members: Joseph Hepburn, Neale Bringhurst

I. TRUSTEES OF THE CHRISTMAS FUND
To be elected on this ballot: 4 Laymen

CLERICAL AND LAY VOTE

	Clerical Vote	*Lay Vote*
Whole number of ballots cast	231	140
Whole number of defective ballots	1	0
Whole number of blank ballots	22	4
Necessary for a choice	105	69

Clerical Vote

Messrs.

Harry Neilson	205
R. A. Angus	204
Allen Cornell	204
Mrs. Edward Copper	203

Lay Vote

Mrs. Edward Copper	132
Allen Cornell	131
Harry Neilson	131
R. A. Angus	129

Choice of the Clergy on this ballot:
Messrs. Neilson, Angus, Cornell and Mrs. Copper

(Signed) JOSEPH LEO
V. RICHARD HAWKINS

Choice of the Laity on this ballot:
Messrs. Cornell, Neilson, Angus and Mrs. Copper

(Signed) DONALD HOGELAND
MARIE LENNON

Elected on this ballot:
R. A. Angus, Allen Cornell, Harry Neilson, Mrs. Edward Copper

SECOND BALLOT

A. ALTERNATE DEPUTY TO GENERAL CONVENTION
To be elected on this ballot: 2 Clergy, 3 Laymen

CLERICAL VOTE

	Clerical Alternates	*Lay Alternates*
Whole number of ballots cast	213	213
Whole number of defective ballots	1	0
Whole number of blank ballots	2	16
Necessary for a choice	106	99

Clerical Alternates

The Rev. Messrs.

Jesse Anderson	83
W. H. Aulenbach	80
W. H. Jefferys	63
F. Isacksen	61
W. Penny	53
Warren Davis	43
D. Hyatt	30
F. Adams	9

Lay Alternates

John Reinhardt	95
Spencer Wright	90
H. Pilgrim	76
S. Gardner	75
John Hannum	68
Clark Hanna	65
Mrs. C. Jamison	53
C. Ackerman	39
John T. Conner	36

Choice of the Clergy on this ballot:
None

(Signed) JOSEPH LEO
V. RICHARD HAWKINS

LAY VOTE

	Clerical Alternates	*Lay Alternates*
Whole number of ballots cast	153	153
Whole number of defective ballots	1	1
Whole number of blank ballots	0	0
Necessary for a choice	77	77

Clerical Alternates

The Rev. Messrs.

W. H. Aulenbach	81
F. Isacksen	60
Jesse Anderson	53
W. H. Jefferys	33
W. Penny	29
Warren Davis	26
D. Hyatt	10
F. Adams	6

Lay Alternates

John Reinhardt	87
H. Pilgrim	66
Clark Hanna	64
Spencer Wright	63
John Hannum	60
S. Gardner	42
John T. Conner	22
C. Ackerman	20

Choice of the Laity on this ballot:
Rev. W. H. Aulenbach and John Reinhardt

(Signed) DONALD HOGELAND
MARIE LENNON
D. CORTLANDT MONTGOMERY

Elected on this ballot:
None

B. DIOCESAN COUNCIL
To be elected on this ballot: :2 Laymen

CLERICAL AND LAY VOTE

	Clerical Vote	*Lay Vote*
Whole number of ballots cast	213	163
Whole number of defective ballots	5	5
Whole number of blank ballots	1	1
Necessary for a choice	104	80

Clerical Vote

Robert Allen	89
Arthur Slater	74
Howard Kellogg	69
Molly Rawle	52
Barbara Harris	43
N. Harberger	23
Samuel Seeman	21
Wm. Conron	16
Geo. Schlekat	10
Roger Walmsley	10
Robert Seidel	4

Lay Vote

Robert Allen	103
Arthur Slater	83
Howard Kellogg	51
Barbara Harris	22
Molly Rawle	22
Wm. Conron	9
Roger Walmsley	7
Samuel Seeman	6

Choice of the Clergy on this ballot:
None

(Signed) JOSEPH LEO
V. RICHARD HAWKINS

Choice of the Laity on this ballot:
Messrs. Robert Allen, Arthur Slater

(Signed) DONALD HOGELAND
MARIE LENNON
D. CORTLANDT MONTGOMERY

Elected on this ballot:
None

C. COMMISSION ON CLERGY SALARIES AND PENSIONS
To be elected on this ballot: 1 Clergyman

CLERICAL AND LAY VOTE

	Clerical Vote	*Lay Vote*
Whole number of ballots cast	225	151
Whole number of defective ballots	1	0
Whole number of blank ballots	10	3
Necessary for a choice	108	75

Clerical Vote

The Rev. Messrs.

Oscar Holder	100
Harry Longley	60
Arthur Brunner	57

Lay Vote

The Rev. Messrs.

Oscar Holder	52
Harry Longley	52
Arthur Brunner	44

Choice of the Clergy on this ballot:
None

(Signed) V. RICHARD HAWKINS
JOSEPH LEO

Choice of the Laity on this ballot:
None

(Signed) DONALD HOGELAND
MARIE LENNON
D. CORTLANDT MONTGOMERY

Elected on this ballot:
None

THIRD BALLOT

A. ALTERNATE DEPUTY TO GENERAL CONVENTION
To be elected on this ballot: 2 Clergy, 3 Laymen

CLERICAL VOTE

	Clerical Alternates	*Lay Alternates*
Whole number of ballots cast	226	226
Whole number of defective ballots	2	0
Whole number of blank ballots	0	3
Necessary for a choice	113	112

Clerical Alternates

The Rev. Messrs.

Jesse Anderson	105
W. H. Aulenbach	101
W. H. Jefferys	95
Frederick Isacksen	70
Wilfred Penny	58
Floyd Adams	13

Lay Alternates

John Reinhardt	130
Spencer Wright	105
Harold Pilgrim	93
Stephen Gardner	86
W. Clark Hanna	77
John Hannum	62
Mrs. Charles Jamison	51
Carl Ackerman	38

Choice of the Clergy on this ballot:
John Reinhardt

(Signed) JOSEPH LEO
V. RICHARD HAWKINS

LAY VOTE

	Clerical Alternates	Lay Alternates
Whole number of ballots cast	162	162
Whole number of defective ballots	1	0
Whole number of blank ballots	0	1
Necessary for a choice	81	81

Clerical Alternates

The Rev. Messrs.

W. H. Aulenbach	98
Frederick Isacksen	76
Jesse Anderson	61
W. H. Jefferys	52
Wilfred Penny	21
Floyd Adams	12

Lay Alternates

John Reinhardt	108
H. Pilgrim	74
W. Clark Hanna	69
Spencer Wright	66
John Hannum	62
Stephen Gardner	41
Carl Ackerman	22
Mrs. Charles Jamison	21

Choice of the Laity on this ballot:
Rev. W. H. Aulenbach and John Reinhardt

(Signed) DONALD HOGELAND
MARIE LENNON
D. CORTLANDT MONTGOMERY

Elected on this ballot:
Clerical Alternate: None
Lay Alternate: John Reinhardt

B. DIOCESAN COUNCIL
To be elected on this ballot: 2 Laymen

CLERICAL AND LAY VOTE

	Clerical Vote	Lay Vote
Whole number of ballots cast	228	153
Whole number of defective ballots	5	2
Whole number of blank ballots	0	1
Necessary for a choice	112	77

Clerical Vote

Robert Allen	111
Arthur Slater	89
Howard Kellogg	82
Barbara Harris	59
Molly Rawle	48
Wm. Conron	21
Samuel Seeman	21
Roger Walmsley	14

Lay Vote

Robert Allen	91
Arthur Slater	68
Howard Kellogg	41
Barbara Harris	26
Molly Rawle	25
Geo. Schlekat	15
Samuel Seeman	11
Norman Harberger	8
Wm. Conron	7
Robert Seidel	4
Roger Walmsley	4

Choice of the Clergy on this ballot:
None

(Signed) V. RICHARD HAWKINS
JOSEPH LEO

Choice of the Laity on this ballot:
Robert Allen

(Signed) DONALD HOGELAND
MARIE LENNON
D. CORTLANDT MONTGOMERY

Elected on this ballot:
None

C. COMMISSION ON CLERGY SALARIES AND PENSIONS
To be elected on this ballot: 1 Clergyman

CLERICAL AND LAY VOTE

	Clerical Vote	Lay Vote
Whole number of ballots cast	210	163
Whole number of defective ballots	0	1
Whole number of blank ballots	6	4
Necessary for a choice	103	80

Clerical Vote

The Rev. Messrs.

Oscar Holder	80
Harry Longley	65
Arthur Brunner	62

Lay Vote

The Rev. Messrs.

Oscar Holder	71
Harry Longley	53
Arthur Brunner	34

Choice of the Clergy on this ballot:
None

(Signed) V. RICHARD HAWKINS
JOSEPH LEO

Choice of the Laity on this ballot:
None

(Signed) DONALD HOGELAND
MARIE LENNON
D. CORTLANDT MONTGOMERY

Elected on this ballot:
None

REPORT OF THE TELLERS OF THE COMBINED CLERGY AND LAY VOTE

A. ALTERNATE DEPUTY TO GENERAL CONVENTION
To be elected: 2 Clergy, 2 Laymen

Clerical Alternates

The Rev. Messrs.

W. H. Aulenbach	199
Jesse Anderson	166
W. H. Jefferys	147
Frederick Isacksen	146
Wilfred Penny	79
Floyd Adams	25

Lay Alternates

Spencer Wright	171
Harold Pilgrim	167
W. Clark Hanna	146
Stephen Gardner	127
John Hannum	124
Mrs. Charles Jamison	72
Carl Ackerman	60

Choice of the Clergy and Laity on this ballot:
Clerical Alternates: The Rev. W. H. Aulenbach; the Rev. Jesse Anderson
Lay Alternates: Spencer Wright, Harold Pilgrim

(Signed) JOSEPH LEO
V. RICHARD HAWKINS
DONALD HOGELAND
MARIE LENNON
D. CORTLANDT MONTGOMERY

B. DIOCESAN COUNCIL
To be elected: 2 Laymen

Robert Allen	214
Arthur Slater	172
Howard Kellogg	133
Barbara Harris	81
Molly Rawle	70
Wm. Conron	30
Samuel Seeman	27
Roger Walmsley	21

Choice of the Clergy and Laity on this ballot:
Robert Allen, Arthur Slater

(Signed) JOSEPH LEO
V. RICHARD HAWKINS
DONALD HOGELAND
MARIE LENNON
D. CORTLANDT MONTGOMERY

C. COMMISSION ON CLERGY SALARIES AND PENSIONS
To be elected on this ballot: 1 Clergyman

The Rev. Messrs.
Oscar Holder..... 171
Harry Longley..... 113
Arthur Brunner 91

Choice of the Clergy and Laity on this ballot:
The Rev. Oscar Holder

(Signed) Joseph Leo
V. Richard Hawkins
Donald Hogeland
Marie Lennon
D. Cortlandt Montgomery

APPENDIX 3
NECROLOGY

Of the Bishops of the Church who have died since January 1, 1969:

The Rt. Rev. Charles Colcock Carpenter, D.D.
Retired Bishop of Alabama

The Rt. Rev. Walter Maydole Higley, S.T.D., D.D.
Retired Bishop of Central New York

The Rt. Rev. James Albert Pike, S.T.D., D.D.
Former Bishop of California

The Rt. Rev. Harold Everett Sawyer, S.T.D., D.D.
Retired Bishop of Erie

The Rt. Rev. Robert Edward Lee Strider, D.D.
Retired Bishop of West Virginia

The Rt. Rev. Beverley Dandridge Tucker, D.D., S.T.D.
Retired Bishop of Ohio

Of the Clergy of the Diocese who have died since January 1, 1969:

The Rev. Mark Mills Garcia
The Rev. Ledyard H. Heckscher
The Rev. Russell O. Kirsch
The Very Rev. J. Preston Ough
The Rev. Lloyd M. Smith
The Rev. Albert Yeo

Of the Lay Deputies of former Conventions who have died since January 1, 1969:

Carroll Hodge, St. Martin's, Radnor
W. Alrich Price, St. Paul's, Chester
Ira Ross, Emmanuel, Quakertown
Henry L. Schimps, Jr., Grace, Mt. Airy
Herbert Sparks, Trinity, Oxford
George Thompson, Trinity, Oxford
Cyril Weston, Esq., Emmanuel, Quakertown

APPENDIX 4
CLERGY NEW TO THE DIOCESE SINCE JANUARY 17, 1969

Andrew M. France, Jr.	Associate Chaplain: Episcopal Academy
Robert B. Gatto	Rector: St. Barnabas', Haddington
Frederick H. Harjes, III	Perpetual Deacon: Christ Church, Ridley Park
Richard L. Hicks, Jr.	Minister in Higher Education
Charles E. Higbee	Deacon-in-Charge: All Saints, Darby
John M. Jupin	Assistant Rector: St. Christopher's, Gladwyne
William H. Marmion, Jr.	Curate: St. Paul's, Chestnut Hill
John C. Obenchain	Curate: St. Paul's, Overbrook
George Rutler	Curate: Good Shepherd, Rosemont
Wilson H. Willard, Jr.	Associate Rector: St. Mary's, Wayne
Elmer H. Witmer	Assistant Rector: St. George's, Ardmore
Arnold T. Hollis	Curate: Church of the Advocate

APPENDIX 5

DIOCESE OF PENNSYLVANIA

Balance Sheet

As of September 30, 1969

ASSETS		
Cash—Petty and Checking Account	$ 53,195.49	
Savings Accounts	47,775.27	$ 100,970.76
Investments		219,116.20
Accounts Receivable:		
Miscellaneous		5,433.91
Prepaid Theological Education		18,139.00
Loans to Parishes and Missions		313,630.97
Total		$ 657,290.84
LIABILITIES AND FUND BALANCES		
Payables:		
Taxes—Hospitalization Payable	$ (4,495.22)	
Local and National Offerings	16,394.26	
Miscellaneous	3,058.13	$ 14,957.17
Custodial Funds		95,393.67
Whitsunday—for Community Projects		21,624.75
Current Year's Budget (Schedule 2)		(328,326.18)
Various Diocesan Purposes		248,581.57
Reserve Funds (Schedule 1)		16,694.93
Unexpended Prior Year's Surpluses (Schedule 1)		274,733.96
Miscellaneous Loan Fund (Schedule 1)		313,630.97
Total		$ 657,290.84

DIOCESE OF PENNSYLVANIA

Income Statement

September 30, 1969

	1969 Actual	*1968 Comparative*
INCOME		
Endowments	$ 13,911.38	$ 9,667.57
Conference Center	30,108.76	26,083.61
Grants—College Work	1,135.83	5,940.00
Interest Income	16,932.60	19,783.20
Parishes and Missions	556,081.35	606,021.10
Other Applicable Income	109,556.87	110,109.38
	$ 727,726.79	$ 777,604.86
Assessment	$ 101,047.81	$ 75,240.29
Endowment	46,837.55	42,743.67
Other	3,600.45	5,878.65
	$ 151,485.81	$ 123,862.61
Total	$ 879,212.60	$ 901,467.47

DIOCESE OF PENNSYLVANIA

September 30, 1969

(Schedule 1)

RESERVE FUNDS	
Automobile Fund	$ 4,487.05
Lay Employees Pension Fund	$ 2,201.12
Pension Reserve—F. Gillen	10,725.79
Taxes and Insurance	2,947.26
Option to Purchase All Souls Church	300.00
1969 General Convention Expenses Advances	(3,966.29)
	$ 16,694.93
UNEXPENDED PRIOR YEARS' SURPLUSES	
Clergy Salaries and Pensions	$ 22,805.18
Convention and Diocesan	12,089.69
Episcopate	53,398.35
Major Medical	35,005.53
Missionary	151,435.21
	$ 274,733.96
MISCELLANEOUS LOAN FUND	
Bishop's Revolving Loan Fund	$ 267,739.04
J. Vaughn Merrick Fund	12,000.00
Missionary Surplus	33,891.93
	$ 313,630.97

DIOCESE OF PENNSYLVANIA

Consolidated Budget

September 30, 1969

(Schedule 2)

	Budget 9/12ths	*Actual 9/30/69*
EXPENSES		
Outside the Diocese		
Executive Council Pledge	448.2	448,124.94
Aided Congregations	143.1	136,091.62
Specialized Community Ministries		
Episcopal Community Services, Institutional Chaplains, Foster Family Care, Work among the Blind, Ass't Executive Director	72.0	72,832.92
Higher Education	46.8	39,369.20
Urban, Suburban Ministries	25.2	27,305.84
Metropolitan Associates of Phila.	18.9	20,067.31
Community Organizations—YGS	5.4	5,502.00
	168.3	165,077.27

Support for Present Ministries		
Parish and/or General		
Education		
T.E.A.M.	5.4	3,560.00
Voluntary Services—Summer Projects	8.1	8,785.55
Teachers' Training, Church School	4.5	3,792.30
Curriculum Library	1.8	832.47
Theological Education Assistance	15.3	24,641.00
Denbigh Conference Center	49.5	78,391.75
Clergy Career Development	5.4	5,006.60
Public Relations, Communications	22.5	33,054.10
Military Service Committee	1.8	133.18
	114.3	158,196.95
Administration		
General Diocesan Expense—Conv. & Dio.	41.4	41,285.30
Contributions	1.8	650.00
Council Committee Staffing	.9	529.81
Miscellaneous (Travel, Etc.)	6.3	4,896.84
	50.4	47,361.95
Ecumenical Relations		
MCCP	4.5	4,500.00
IDUM Staff	8.3	8,300.00
	12.8	12,800.00
The Episcopate		
The Support of Bishops	33.3	37,290.89
The Bishop's Staff	82.8	86,876.60
	116.1	124,167.49
Central Services		
Treasurer's Office	26.1	27,678.46
Office Staff	43.2	43,995.32
	69.3	71,673.78
Fixed Costs		
Insurance, Pensions, Etc.	39.6	31,802.46
Property, Maintenance, Mgmt.	6.3	9,026.98
Misc. Non-recurring	4.5	3,215.34
	50.4	44,044.78
Gross Diocesan Budget	1,172.9	1,207,538.78
Less Income		879,212.60
EXCESS INCOME—EXPENDITURES		(328,326.18)

APPENDIX 6

REMARKS OF ROBERT C. FERNLEY TO THE 186TH CONVENTION

December 6th, 1969

As your newly elected Treasurer, I can assure you I have been doing considerable "homework" in order to more fully acquaint myself with the background and over-all financial picture of the diocese. On the personal side, I might also mention that I have been endeavoring to contact parish clergy in order to open up lines of communication between the parishes and the newly elected treasurer. I attach great importance to this. For a number of years, I have been actively involved in the work and life of my parish and I am keenly sensitive to the need for the fullest possible interchange of information and views on financial matters between the individual parishes and Church House.

As we meet here this morning to consider the budget for 1970, I would like to share with you a few observations based on my objective analysis of the finances of the diocese in recent years. Very frankly, what I've done is to go back to 1960 and trace the trend of some of our major income and expense items. It's been a revealing study and—at least to me—served to put our current financial status into a better perspective.

First, let us consider the Parish and Mission Income.

1960	—	$706,934
Mid-60's	—	$831,000—$860,000
1967	—	$970,000
1968	—	$928,000

As you know, our major item of expense covers the contribution to the Executive Council in New York. What do we see here?

1960	—	$386,000
Mid-60's	—	$440,000
1968	—	$572,000
1969	—	$597,500

I think these figures speak for themselves. But, on the first set of figures I would observe that although the total number of dollars in missionary giving has shown an upward trend—if one considers the inflationary factor—this particular set of figures should not cause us to be particularly proud.

Now, where do we stand today?

Last January all of us in convention voted a budget of $1,516,000. In adopting this budget we knew it called for a deficit. Consciously or unconsciously, each one of us who voted at that time must have realized he had a responsibility to accept the challenge inherent in that budget.

At the time of our Valley Forge Convention all delegates received our Financial Statement through the first nine months of 1969 indicating our deficit position. Unfortunately, the deficit shown in the September statement has not been overcome. There has been no major change in the financial picture as it existed at that time, even though I might add strong efforts to control expenses have been taken by Church House officials. All of you fully realize that when the budget was adopted in January of 1969, certain commitments were made, and we have been forced to live with these during the year.

The heart of the matter is that—realistically, based on the present trend of income—the diocese must anticipate a deficit of between $200,000 and $300,000 for the current year.

Now, rightfully, you ask: "How will the diocese meet this anticipated deficit?"

First, I should make it very clear that we will not know until January the extent of the actual deficit. Our Church works in wondrous ways and possibly income during December will put a big dent in the anticipated deficit. One of my constant companions these days is a master list of 1969 parish pledges with separate entries indicating actual

income received against these pledges through November. Those parishes running well behind the figure they have pledged are well aware of their situation. You know what percentage of your total pledge you have paid—and I, as your treasurer, know. It is a massive understatement that, to a very large degree, the key to solving our financial dilemma rests with many of us sitting in this church. Who else bears a greater responsibility and opportunity to eliminate the anticipated deficit than each lay and clergy delegate to this convention? And—most important of all—you and I can do something about this before the year is out.

On the lighter side, I am also keenly aware we are approaching the Christmas season and historically we Episcopalians seem to come alive financially at this particular time of the year.

Fortunately, the diocese, over the years, has been able to accumulate reserves and access can be had—through action of Diocesan Council—to these funds to meet a deficit. Perhaps the major unit of unexpended prior years' surpluses is the Missionary Reserve Account. I have traced the status of this account over the recent period. It has fluctuated up and down within a fairly narrow range. In years of surplus—such as 1968—approximately $15,000 was added to this Account.

Likewise, in years of deficit, we have called upon these funds to make up all or part of a deficit. So, here is one source of funds that could be utilized to meet our current financial dilemma and it may be that Diocesan Council will elect to move in this direction.

Another avenue available to Diocesan Council would be the utilization of certain assets held for the diocese by the Church Foundation. A large amount of the Church Foundation funds are restricted. However, I am advised that subject to the concurrence of the Standing Committee there are certain funds that could be made available to the diocese from the Church Foundation, and it may also be that Council will want to consider this approach.

Every prudent businessman strongly questions expending capital and I cannot help but feel this will weigh heavily on members of council when they are called upon to make a decision. The point is: we cannot get away from the fact that, because many parishes have not met their 1969 pledges in full, we must find other funds to meet a deficit, and the two above mentioned sources are the most readily available.

I hope you will feel this background information I have provided has been helpful. Again, speaking personally, I consider it important that we have taken a longer term look at our finances—i.e., the trend during the decade of the 60's—rather than concentrate solely on 1969. It puts our present picture in better perspective.

It's now our job, as delegates to this convention, to realistically and responsibly look to the year ahead and—as deeply committed clergy and laymen bent on furthering the work and worship of our beloved Church—to make decisions concerning the financial program we wish to approve, and will support, in 1970.

APPENDIX 7

DIOCESE OF PENNSYLVANIA

1970 Budget

	(Thousands of $)
I. Outside Diocese: Executive Council Pledge	405.0
	455.0
II. Aided Congregations (Including Chinese Christian Church)	136.0
III. Specialized Community Ministries	
A. Episcopal Community Services	71.9
B. Higher Education	41.4
C. Urban Ministries	17.0
D. Community Organizations (Herman Wrice)	5.0
E. Urban Parish Community Programs	50.0
IV. Support for Present Ministries	
A. Education	
1. Voluntary Summer Service Projects	5.7
2. Teacher Training	.0
3. Curriculum Library	.0
4. Aid to Seminarians	16.0
5. Conference Center & Youth Program	39.0
B. Public Relations and Communications	22.5
C. Military Service Committee	1.0
D. Task Force Implementation	10.0
V. Administration	
A. General Diocesan Expense	
1. Convention and Diocesan	54.6
2. Contributions	.0
3. Council Committee Staffing	6.0
4. Tri-Diocese Deployment	7.5
5. Miscellaneous	.0
B. Ecumenical Resources and Relations	
1. MCCP, MAP, T.E.A.M. and other professional Services	50.0
C. The Episcopate	
1. Support of the Bishops	44.4
2. The Bishop's Staff	59.2
3. Contingency Fund	15.0
D. Central Services	
1. Treasurer's Office	34.5
2. Office Staff	53.0
VI. Fixed Costs	
A. Insurance, Pensions, Etc.	47.5
B. Property Management	8.8
C. Miscellaneous Non-recurring	6.0
	1,157.0

Income

Episcopate	128,500.
Convention & Diocesan	101,500.
Other Missionary Budget	53,000.
Other Funds—Bishop's Etc.	64,000.
Total	347,000.
Parishes & Missions (Est. Actual)	810,000.
	1,157,000.

APPENDIX 8

REPORT OF DIOCESAN COUNCIL

January to September, 1969

This report is submitted in compliance with Canon 6.3.2, which directs that the Diocesan Council prepare and circulate a report of its work which will be presented to the stated convention. The canon provides that such reports be prepared as soon as practicable at the end of each calendar year. In view of the change of the next meeting of convention to October, 1969, the council has directed that this interim report be prepared to cover the period from the January, 1969 Convention through June 30, 1969. A supplement for the period July 1 to September 30 is also included. At each meeting the council received reports from the Committee on Finance and Property, from the treasurer, and reports of changes of positions of clergy and certain lay personnel. Although such matters are an important part of the work of the council, inside data is omitted from this report because it is duplicated elsewhere.

In accordance with prior practice, the report is arranged chronologically, and various reports which have been previously disseminated are not repeated but are referred to by reference. Where reference is made to a complete or final report or action, particulars as to interim reports are generally omitted.

February 21, 1969

The Program Development Co-ordinator discussed the evaluation of relative priorities of programs. The functions of members of the diocesan staff were reviewed in detail. The council's procedures for conducting its business were reconsidered and those adopted in 1968 are to be continued.

Loans from the Bishop's Revolving Fund were approved. The Church Foundation was authorized to sell property of St. Stephen's, Wissahickon and St. Andrew's, Belmont Hills. Appraisals of certain other church properties were authorized, costs to be charged to the Bishop Taitt Fund and returned if the properties in question are sold.

Parishes and missions are to carry liability insurance with minimum limits of $25,000. Repairs to the Conference Center at Denbigh were authorized.

The Bishop reported the appointment of the Committee on Finance and Property and of the Budget Committee. Also reviewed with council were the committees to be appointed to consider the various resolutions passed by the January, 1969 Convention membership, copies of which were later circulated by mail. These items included: Guatemala; Children in Viet Nam; the Youth Caucus; Grape Pickers in California; Division of the Diocese; Conferences on Viet Nam; and Public Assistance.

The work of the Bishop's Advisory Committee on Ministry in Institutions of Higher Learning was discussed. This committee carries on much of the work previously conducted by the Corporation for Christian Work in Educational Institutions.

March 21, 1969—including special meeting of March 28

Rick Stevens and Molly Rawle attended this and subsequent meetings as members of the Youth Caucus pursuant to the resolution of the January, 1969 Convention. Additional youth members attended several subsequent meetings.

There was extended discussion concerning the use of Cathedral Chapter property. The Rev. John Scott presented a petition requesting council to deplore authorization of the use of the property to advance causes contrary to positions established by the diocese. This concerned a request for the use of the property by the 21st Ward Central Steering Committee, communications from which organization were also considered. The Bishop indicated, and a majority of the members of council agreed, that the Cathedral Chapter has authority to determine the propriety of use of the Cathedral facilities.

At a subsequent special meeting on March 28, to consider this matter only, the council adopted a resolution previously widely circulated which recognized that in housing and in many other issues the diversity and autonomy of parts of the Body of the Diocese will cause opinion to be heard which is contrary to diocesan policy. The council reaffirmed its position with regard to open and low income housing.

The Bishop's Advisory Committee on Stewardship submitted recommendations through the Rev. Timothy Pickering, particulars as to which have been circulated and the major points of which include the Whitsunday Offering which sought $350,000, a day of giving on October 25, 1969, and a future major campaign to meet long range needs.

The Free Church of St. John was accepted as an aided parish as of April 1, 1969, conditioned upon the Church Foundation receiving title to property involved.

The council declared approval and support of the action of the Standing Committee and of the Special Committee concluding negotiations for the sale of the properties 202-204 W. Rittenhouse Square, particulars as to which have been circulated.

The Rev. John F. Hardwick spoke on the evaluation of missions. A resolution was adopted commending the participation of St. John the Evangelist Church in the Southwark East Neighborhood Enterprises.

Robert C. Lea, Jr., Esq. was elected to serve on the Committee on Clergy Salaries and Pensions. The Bishop announced appointments to the Bishop's Advisory Committee on Ministries to Areas of Tension. The Rev. Cotton Fite and the Rev. W. Christian Koch discussed the role of the Youth Caucus at convention.

The secretary reported receipt of a number of communications regarding lack of a chaplain at Riverview. This matter was discussed in detail and Dr. Purdie and the Secretary were requested to compose a reply to these letters.

April 18, 1969

The Rev. David Gracie reported concerning events involving his arrest April 17. All charges against him had been dismissed by Judge Lord at a hearing at which he had been represented by John Butterworth, Esq., Vice Chancellor. Mr. Gracie felt that the police had used more force than was necessary and expressed regret that Lieutenant Fencl and the Philadelphia Civil Disobedience Squad had not been in charge.

Further consideration was given to a meeting on Guatemalan matters referred to Council by Convention.

Mr. Norman Harberger made a detailed report concerning the Southeastern Pennsylvania Development Fund and its operations. An investment of $10,000 was authorized.

The program development co-ordinator summarized studies which have been undertaken concerning the Deanery system; ministry to the aged; the diocesan statement of purpose; Aids for parish planning; and the Diocesan Conference Center.

The Rev. Joseph L. Iredale was elected to the Commission on Clergy Salaries and Pensions.

May 16, 1969

An extended report on the status of each mission and aided congregation was received and discussed. The Archdeacon commented on attendance, personnel, capital items, loans, other financial particulars, long range plans and community needs. A motion supporting the termination of operations at St. George and the Holy Redeemer and at St. Mary of the Annunciation was adopted.

The Department of Missions—General Fund was combined with the Bishop Taitt Fund, the combined fund to continue and to be called the Bishop Taitt Fund. Sale of the rectory of St. Christopher's Church was authorized.

The Rev. James Woodruff, urban missioner, reported in detail as to the work in which he is engaged. A resolution which has been previously circulated was adopted expressing hope that the City Council, the Mayor, and appropriate departments of the city, and citizens and organizations implement the rehabilitation program within the Philadelphia prison system.

Articles of amendment of St. Martin's Church, Oak Lane, Philadelphia, Pennsylvania, were approved and authorization given to apply to the court (these articles had been approved by Convention but a minor change in language required this Council action which met with the approval of the Committee on Incorporation.)

A resolution was adopted urging support for the School Board Bond issue of $90 million to be considered at the primary election May 20.

Appreciation was expressed for the United Thank Offering contribution of $32,150.60. Correspondence by the vestry of St. Philip-in-the-Field, Oreland, and the Bishop was reviewed, and the council expressed support of the position of the Bishop.

June 20-21

St. Elizabeth's Church was given permission to spend up to $9,000 of its own funds for repairs.

A recommendation of the Committee on Finance and Property was adopted which authorized allocation by vestries of a portion of minimum compensation as housing allowance provided that such designated amounts not be considered a part of minimum housing and utilities allowances.

The proceeds of the Whitsunday Appeal when allocated: 36% to Executive Council; 36% to budget; 28% to provide funds for the Community. (The Bishop cast the deciding vote when other members' votes were equally divided.)

Membership and participation by the diocese in the Metropolitan Christian Council

of Philadelphia was approved. The Bishop was authorized to invite the Roman Catholic Archdiocese of Philadelphia to send a representative to Diocesan Council meetings.

Communications from diocesan staff relating to the Black Manifesto and N.B.E.D.C. were discussed.

A resolution concerning Philadelphia City Council Bill No. 1187 was adopted.

A poll was taken as to the relative importance of diocesan goals.

June 27

No quorum was present at this special meeting which was called at the conclusion of the meeting of June 20-21. An extended further discussion of Diocesan goals was held. Results of the poll taken June 20 and 21 were sent to the Budget Committee.

The Bishop announced appointment of the Allocation Committee for the portion of the Whitsunday Offering designated for community needs.

Supplement

A special meeting was held July 10. Muhammed Kenyatta, local representative of N.B.E.D.C., submitted a proposal. Numerous communications expressing a variety of opinions for and against a contribution to N.B.E.D.C. were received in writing and the council was addressed by Robert C. Lea, Jr., Esq., the Rev. Edward E. Elliott, the Rev. Jesse Anderson, Mr. James Romer and Mr. Donald W. Belcher. After extended discussion the Diocesan Council rejected the demands contained in the letter dated July 1, 1969, presented by Mr. Kenyatta and expressed appreciation of his presentation and determined to study the matter of the Black Manifesto at the next meeting.

August 6, 1969

A special meeting was held August 6, 1969, at the Diocesan Conference Center which continued from 7:30 p.m. until 12:15 a.m. August 7. Over 100 communications in writing, signed in some cases by numerous persons were received and were read by the Council members. Council was addressed by Mr. Donald Belcher, who urged support for a proposed memorial to the General Convention. The Reverend John R. Chisholm presented a memorial signed by 122 clergymen expressing disapproval of the Black Manifesto and of payment of "Reparations." Rick Stevens and Molly Rawle presented statements urging support of the memorial submitted by Mr. Belcher on behalf of the Pennsylvania deputation to Special General Convention II.

Mr. Stephen Uzzell spoke in opposition to the Black Manifesto. Council went into executive session, with the inclusion of Miss Rawle and Mr. Stevens (youth members with voice but not vote), Dean Clark, and the assistant treasurer, Mr. Fernley, and the assistant secretary, Mr. Butterworth. After meeting as a committee of the whole, council resumed its regular order of business and considered a draft of a resolution prepared during the meeting as a committee of the whole, which resolution, following various amendments, was approved. Because of the wide interest in this matter, the resolution adopted is quoted in full:

"1. We recognize in the Black Manifesto and the Black Community a cry for human dignity and justice;

"2. We acknowledge our Church's involvement in the structure of racism and its obligation to relieve the afflictions denying that dignity and justice;

"3. We declare that by virtue of its Biblical charter the Episcopal Church must firmly repudiate the ideology of the Black Manifesto insofar as it is anti-Christian and anti-Semitic in tone, advocates irresponsible violence and calls for total power in the hands of one group;

"4. We declare that massive resources (monetary and otherwise) must be devoted by the Church, and particularly this Diocese, as well as by individuals, other private institutions and governments, to relieve the afflictions denying that dignity and justice because black economic development and self-determination are leading imperatives at this moment in history; and

"5. We therefore request the Bishop and Council to appoint a committee which shall, in consultation with representatives of such groups as the committee shall deem appropriate:

"A. Determine how best to marshal and use the monetary and other resources of this Diocese for these concerns; and

"B. Recommend to this Council no later than October 1, 1969, a course of action based upon those determinations."

The Council decided that the letters and other communications should be acknowledged by a form letter. The Bishop and secretary agreed that their facsimile signatures be affixed.

Mr. Butterworth, assistant secretary, pointed out that September 17 would be the last day for nominations for elections at the October Convention and described a letter which he proposed to send to the parishes and missions, which was approved.

* * *

DIOCESAN COUNCIL MEMBERS

The Very Rev. W. Hamilton Aulenbach, D.D.
John Austin
The Rev. Frederick A. Breuninger
Stanhope S. Browne, Esq.
John Butterworth, Esq.
Sidney Dexter
The Very Rev. Edward G. Harris
W. Charles Hogg, Jr., Esq.
The Rev. James G. Ludwig, III
The Very Rev. Cuthbert Pratt, D.D.
The Rev. Arnold Purdie, D.D.

Present by Invitation of the Council with voice but not vote

The Very Rev. John D. Clark
The Very Rev. William E. Mills, Jr.
Howard Kellogg, Esq.
Mrs. Robert C. Lea, Jr.
The Very Rev. Charles H. Long, Jr.
Alfred W. Putnam, Esq.
Sidney N. Repplier
Charles L. Ritchie, Jr.
Samuel W. Seeman
The Hon. Juanita Kidd Stout
The Rev. James Trimble
The Rev. Paul M. Washington

Youth Delegates
Miss Molly Rawle
Richard Stevens

APPENDIX 9

REPORT OF THE AD HOC COMMITTEE APPOINTED PURSUANT TO DIOCESAN COUNCIL'S

Resolution of August 6, 1969

(HAWKINS COMMITTEE)

I. INTRODUCTION
A. Background and Charge
B. Procedure

II. PROGRAM FOR RECONCILIATION
A. Self-examination
B. A Monetary Response as a Symbol

III. RECOMMENDED COURSE OF ACTION

IV. APPENDICES
A. Resolution of Diocesan Council, August 6, 1969
B. Resolution of Diocesan Convention, October 18, 1969

I. INTRODUCTION

A. *Background and Charge*

The committee was appointed pursuant to a resolution passed by the Diocesan Council on August 6, 1969. In that resolution the council stated: "We recognize in the Black Manifesto and the Black Community a cry for human dignity and justice; we acknowledge our Church's involvement in the structure of racism and its obligation to relieve the afflictions denying that dignity and justice." The Council's resolution further declared that massive resources—monetary and otherwise—must be devoted to relieve those afflictions. The resolution also stated that "black economic development and self-determination are leading imperatives at this moment in history." A copy of the resolution is attached to this report.

The resolution requested the Bishop and Council to appoint a committee to:

"A. Determine how best to marshal and use the monetary and other resources of this Diocese for these concerns; and

"B. Recommend to this Council no later than October 1, 1969, a course of action based upon those determinations."

In formulating its recommendations, the committee has been guided by the specific directions of the resolution.

B. *Procedure*

The committee relied heavily upon the background, knowledge and expertise of its membership. This was supplemented by reading of relevant materials, published and

unpublished, by phone calls and letters from interested members of the Church, and particularly by discussions with the following:

The Rev. John McCarty, Program Director of the Diocese
Mr. Charles Ritchie, Treasurer of the Diocese
The Rev. William Turner
The Rev. Jesse Anderson
Mr. Herman Wrice
Mr. Muhammed Kenyatta

II. PROGRAM FOR RECONCILIATION

A. Self-examination

The committee recognizes the need for study, self-examination, repentance and confession to rid ourselves of the evils of racism at all levels, wherever found. Therefore, the committee recommends that a Task Force for Reconciliation be formed to work with the parishes and other diocesan institutions in undertaking a program of education and self-examination.

B. A Monetary Response as a Symbol

1. As a symbol of reconciliation, the committee recommends that the diocese, including all parishes and other Church institutions within the diocese, undertake a special campaign to raise a fund of $5,000,000 over the next five years. This goal is massive in that it is larger than any campaign ever undertaken within the diocese. At the same time, the goal is reasonable in that it can be reached if each Church member increases his level of support by 10% to 15% and allocates this increase to the fund.

The committee recommends that the overall goal be distributed among parishes and other institutions in proportion to their total revenues from all sources, the thought being that the revenues of a parish provide a reasonable indication of its ability to raise money. We likewise call upon the diocese to show sacrificial leadership by supporting the work of parishes in black communities, by funding the expenses of the Task Force for Reconciliation and by providing administrative funds for the distribution committee recommended below. The committee recognizes that in terms of diocesan resources this will be a significant expenditure.

The committee points out that in addition to individual giving there are also other methods that could be used by parishes and diocesan institutions to meet the overall goal. These include the direct allocation of income from unrestricted endowments, the sale or pledge of such endowments, or the sale or mortgage of other Church properties.

In the committee's judgment the $5,000,000 campaign should take the form of a special fund drive in addition to and apart from existing fund drives at the parish and diocesan levels. The committee recommends that the Task Force for Reconciliation formulate and conduct this campaign.

Because of its size, the goal of the campaign will not be realistic unless the campaign is actively supported by a large majority of the institutions and Church members within the diocese and unless the remainder are willing to abide by the judgment of the majority. In this connection the committee points out that the campaign process will of necessity involve discussion of the purpose of the campaign, which should produce a more widespread consensus among Church members. The committee considers the self-examination and educational aspects of the campaign just as important as the monetary goal of $5,000,000.

2. The committee recognizes that self-determination is absolutely vital to the program of reconciliation. Accordingly, the committee recommends that the use of the funds raised by the campaign be determined solely by a disbursement committee comprised of those black clergy (active and retired) canonically resident within the diocese who accept appointment. The committee envisions that the funds would be handled by the treasurer and would be disbursed by him in accordance with the directions of the disbursement committee.

There are many organizations working within the black community that, at the direction of the disbursement committee, may eventually participate in these funds. It is possible that some or all of the fund would go to the Black Economic Development Conference or other organizations, about which many have serious questions. The committee suggests that we Episcopalians face this question with trust in the ability of the black clergy to understand the needs of the community of which they are a part.

3. The committee feels strongly that the Church has other resources which should be brought to bear on this problem. These include primarily the influence, skills and personal dedication of Church members. Further, the reevaluation of the Church's investment and purchasing policies and wider use of parish and diocesan real property by the community could make available resources hitherto neglected. Consequently, the committee recommends that the Task Force for Reconciliation devise and implement a program at all levels in the diocese for marshaling and using these resources. In so doing, this task force should seek instances of successful use of such resources by other institutions, share this information, and actively consult upon request with institutions and individuals.

III. RECOMMENDED COURSE OF ACTION

In summary, the committee recommends that Council adopt the following course of action:

1. That the Bishop and Council, in consultation with the Deans, appoint a Task Force for Reconciliation;
2. That the Task Force launch an educational campaign with the parishes and Diocesan institutions which shall be directed at all forms of racism as seen in attitudes, behavior and institutional forms;
3. That the Task Force formulate and conduct a special campaign within the Diocese to raise over a five-year period a Fund of $5,000,000 for black economic development and self-determination;
4. That parishes and other Diocesan institutions be invited to contribute to this Fund in proportion to their resources and income, desirably at the level of 10% to 15% of annual gross income;

5. That the Bishop designate a Diocesan committee to direct the disbursement of this Fund, such disbursement committee to be comprised of all those black clergy canonically resident in the Diocese who accept appointment;
6. That the Diocesan disbursement committee be provided necessary administrative funds, not to exceed $10,000, from existing Diocesan resources;
7. That the Diocesan disbursement committee be given full discretion and responsibility to direct the disbursement of the Fund as it judges will best relieve the afflictions denying black people human dignity and justice; and
8. That the Task Force for Reconciliation explore with the appropriate bodies and individuals of the Diocese means by which other resources, institutional and individual, might be brought to bear to eliminate the oppression and economic deprivation within the black community.

Respectfully submitted,

The Rev. Richard T. Hawkins
Chairman

Frederick L. Ballard, Esq.
The Rev. A. Edward Chinn
Isaac H. Clothier, IV, Esq.
Mr. M. Todd Cooke, Jr.
Mr. Robert Gallagher
Mr. Roger Hillas
Mrs. Kaighn Smith
Dr. Roger Walmsley

IV. REPORT APPENDICES

Appendix A: Resolution Passed by Diocesan Council, August 6, 1969.

1. We recognize in the Black Manifesto and the Black Community a cry for human dignity and justice;
2. We acknowledge our Church's involvement in the structure of racism and its obligation to relieve the afflictions denying that dignity and justice;
3. We declare that by virtue of its Biblical charter the Episcopal Church must firmly repudiate the ideology of the Black Manifesto insofar as it is anti-Christian and anti-Semitic in tone, advocates irresponsible violence and calls for total power in the hands of one group;
4. We declare that massive resources—monetary and otherwise—must be devoted by the Church and, particularly, this Diocese, as well as by individuals, other private institutions and governments to relieve the afflictions denying that dignity and justice because black economic development and self-determination are leading imperatives at this moment in history; and
5. We, therefore, request the Bishop and Council to appoint a committee which shall, in consultation with representatives of such groups as the committee shall deem appropriate:
   (a). Determine how best to marshal and use the monetary and other resources of this Diocese for these concerns; and

   (b). Recommend to this Council no later than October 1, 1969, a course of action based upon those determinations.

Appendix B: Resolution of Diocesan Covention, October 18, 1969 on the Ad Hoc Committee Report of Diocesan Council, August 6, 1969.

WHEREAS, the Church as a whole and this Diocese in particular, have been challenged to deal with one of the dominant issues of American life today—the issue of racial disunity,

Now Therefore Be It Resolved, that the 186th Convention of the Diocese of Pennsylvania affirms the August 6th statement of the Diocesan Council which:

1. Declares that the Episcopal Church must firmly repudiate the language and ideology of all of those who by their statements and actions advocate irresponsible violence, anti-Christian attitudes and the call for total power in the hands of one group, and,
2. Recognizes in the Black Community a cry for human dignity and justice and the Church's obligation to respond.

And, within the framework of these understandings, this Convention Further Resolves:

1. To accept in principle the recommendations of the Ad Hoc Committee of Council (The Hawkins Committee).
2. To direct the Bishop and Council by March 31, 1970:
   a. To appoint the proposed Task Force for Reconciliation.
   b. To carry out an intensive preliminary program of communication and education related to this reconciliation effort.
   c. To develop plans for a massive ongoing education program to foster awareness, brotherly concern and reconciliation.
   d. To propose specific plans for a financial campaign arrived at producing a substantial sum (on the order of that suggested by the Hawkins Committee Report) as an expression of trust, concern and brotherhood
3. To request the Bishop to call a Special Convention of the Diocese early in 1970 to review and formally act upon this Task Force Program and to assist the Task Force in mobilizing and implementing this effort.

APPENDIX 10

DEANERY REPORTS

CONESTOGA DEANERY

January to October 1969

Since the last diocesan convention in January of this year, the dean has met with his clergy in February, April, June and September. He attended the spring meeting of the Women of the Deanery at St. John's Church, Lansdowne.

He has served on the planning committee of the deanery Christian Education Committee, which conducted two teacher-training workshops in the spring that were sufficiently successful to warrant a continuation in the fall. Consequently the first of a series of three workshops, attended by 55 persons, was recently conducted at the Church of the Holy Sacrament, Highland Park. The theme chosen was "Advent," thus supplying, especially, new teachers with ideas, crafts and materials that they can soon be using in their own classrooms. Here is one area in which the deanery system affords a natural grouping of parishes that respond more readily to cooperative action, and makes it possible to carry out a program that is usually most difficult to run successfully on a single parish level.

Respectfully submitted,

CHRISTOPHER J. ATKINSON,
Dean

DELAWARE DEANERY

Dear Reverend Father in God and Delegates to the Diocesan Convention,

Since my last report several things have taken place in our deanery that might be of interest to our diocesan family.

We have secured the services of the Rev. Paul Westman as a consultant in Christian Education. Effective as of October 1, 1969, Fr. Westman will be spending a day and a half a week working among the parishes and missions of our deanery that desire his services.

In June of this year, the clergymen of eleven of our parishes and missions participated in an exchange of Sunday morning duty. The idea basically is to provide an opportunity for our people to get to know other priests and also to hear another voice. Hopefully we shall continue such an exchange on a one Sunday a year basis, possibly picking another month instead of June.

Through the cooperation of the parishes in the deanery with two priests, a plan is being implemented whereby every priest in the deanery, without clergy assistance, will be given one Sunday off when the priest feels he most needs it.

At our Spring Meeting, five hundred dollars was given to P.M.C. for "Project Prepare." The college took twenty some students from poverty areas and engaged them during the summer in an intensified program which included special studies and counseling. The general purpose of the program was to assist the students in catching up so that they in turn could enter the college better able to compete with their fellow students.

A Youth Night is being planned for November 18th. Fr. Ian Mitchell has been engaged to provide a program for us at St. Paul's, Chester.

Presently we are planning to have a meeting with all the rectors' wardens of the deanery.

Though I feel we are better organized than we were when I last reported to the Diocesan Convention, we are still continuing our search for a greater purpose. The possibilities are enormous and are restricted only by the dean's lack of vision.

Let me in conclusion share with the convention one particular deficiency that I personally feel has detracted from the deanery system. The removal of any type of deanery representation on the Diocesan Council has hurt the development of the deanery system. In actuality it appears to me that without such representation six convocations being divided into twelve deaneries has to a degree increased fragmentation in the diocesan family. I humbly recommend that serious consideration be given, at the earliest possible opportunity, of a return to deanery representation on the Diocesan Council. Twelve (6 lay and 6 priests) could still be elected by the convention and twelve (6 lay and 6 priests) from the deaneries, making a total on the council of 24. Such a plan would immediately improve communications from the council to us, and from us to the council. We would hence feel closer to the policy-making decisions which affect us all. I am not suggesting that such a plan would eliminate all of our problems, but I do feel it would considerably improve the spirit of our diocesan family.

Respectfully submitted,

WILLIAM S. MUSSELMAN,
Dean

FAIRMOUNT DEANERY

October 1968 to November 1969

This has been a year of both discouragement and re-evaluation in our deanery. There have been some sad occasions, but there are also signs of promise for the future. Typical of this situation was my deconsecration in June of two formerly very active parishes, St. Mary of the Annunciation and St. George and the Holy Redeemer, Richmond. This was depressing, but I am most grateful for the efforts of the Rev. Henry Kauffman of Grace and the Incarnation to minister to the former parishioners of these two churches. He has done everything possible to make them feel welcome in his church, including providing a bus for transportation on Sunday mornings. It is my hope that these two church buildings will be sold to churches or other organizations engaged in community services. I feel strongly that the proceeds of such sales should be used to help churches within our own deanery meet the pressing needs of their community.

Also with good portents for the future was the recent meeting of the priests in charge of St. Barnabas, Christ and St. Ambrose, and St. Nathanael's churches. Their purpose was to explore the possibilities of a well organized and adequately funded team ministry which would include at least their three parishes. I am sure that this

sort of approach is essential in our deanery if we are to make progress in the near future. I would hope that we can get some definite support from the diocese for such a project and I am strongly of the opinion that any fund raising effort that we make must include some help to a ministry such as this.

In line with the same needs we have several other independent parishes which require help if they are to meet the challenge of their communities. They are located in the ghetto and cannot be expected to do the job alone.

I have called two meetings of our clergy already to discuss ways in which we can meet our parochial and deanery challenges creatively. My hope is that we shall have other such meetings in the very near future and that they will include representative laity as well.

Our regular deanery meetings were well attended for the most part, although the recent pre-convention one was disappointing. We have had great help from the diocesan staff at these meetings. The program at the last meeting was especially worthwhile, including as it did two clerical and one lay delegate from the recent General Convention. Our spring meeting embraced a fine presentation of the many activities of the Church of the Advocate. I am sure everyone present learned something valuable.

Mr. Peter Stevens recently conducted a stewardship meeting for us which I, unfortunately, was not able to attend. The women's group dissolved by common consent in the late spring. We shall miss them and we do appreciate the fine work of the last president, Mrs. H. Roberts Lorenz.

At least six of our churches have turned over their facilities to the Board of Education; three for Get Set programs and three for regular school classes of a neighborhood school. The ones that I know about are: St. Luke's, Annunciation, St. Bartholomew's, Free Church of St. John, Resurrection, and St. Nathanael's. These programs not only fill a community need, but obviously aid in the maintenance of the parochial buildings.

Our Dean's Warden, Mr. William Maddox of the Annunciation, has been most helpful, as have the parishes in which we have met last year including St. Mary of the Annunciation, Grace and the Incarnation, St. Simeon's, and the Free Church of St. John.

MERION DEANERY
October 1969

The regular spring meeting was held at St. Martin's Church, Radnor, on Tuesday, May 6th. A discussion by groups of purposes and preferred programs for the deanery, and the report that resulted, stressed the importance of communication with the member parishes, and the need for a somewhat tighter organization, particularly in the planning of programs. It was agreed that a committee, including the executive committee of the deanery and others, be formed to report at a special meeting later on a "statement of purpose and evaluation of the role of the deanery with suggested areas for action and

opportunities for inspiration" and a "means of implementing this program with effective leadership."

At the annual meeting, held October 7th, at St. Martin's, Radnor, the following officers were elected to serve a two-year term: Stephen V. Gardner, Dean's Warden; Edmund Thayer, Treasurer; Edward M. Blanchard, Secretary. Mrs. Robert C. Lea and Mrs. Walter Baker were elected to serve on the executive committee. The bylaws were changed to conform to the Diocesan Canons as they relate to the deaneries in that the annual meeting will be held in the spring instead of the fall.

The Christian education committee announced a special program to be held during the Epiphany season on Ethics, Old Testament, and the Arts, the cost, estimated at $1200, to be subscribed by the parishes. The Christian social relations committee is planning a program on "Communications between Adults and Young People," to be held at the Church of the Good Shepherd, Rosemont, on the four Monday evenings in November.

A meeting of the presidents of the Episcopal Churchwomen in the various parishes was held on January 31st of the current year.

Activities sponsored by the deanery during the past year include a Day Care Center at the Church of the Good Shepherd in Rosemont and a Summer Day Camp at Denbigh which was operated in cooperation with the Southwark Deanery.

During the winter and spring the deanery clergy met for lunch about once a month and early this fall a picnic was given at Old St. David's for the clergy and their wives.

Miss Susan Hiatt continues to be most effective in her work with the various parishes and parish organizations, particularly in helping to interpret many of the confusing social issues of our time.

Respectfully submitted,
THE VERY REV. WILLIAM H. JEFFERYS, JR.
Dean of Merion

October 8, 1969

CERTIFIED COPY OF RESOLUTION

I hereby certify that at a regular meeting of the Merion Deanery held at St. Martin's Church, Radnor, Pennsylvania on October 7, 1969 the following motion was proposed, seconded and passed:

RESOLVED that the following resolution be presented to the Diocesan Convention to be held October 17, 18 at Valley Forge Military Academy:

"RESOLVED that the Diocesan Council's consideration be given to a funded pension plan for all full-time lay employees of the Diocese of Pennsylvania, including such employees of the respective parishes and missions therein."

EDWARD M. BLANCHARD
Secretary

MONTGOMERY DEANERY

October 17, 1969

Montgomery Deanery has held two meetings since the last diocesan convention. The first was on May 8, at St. Thomas', Whitemarsh, at which the Rev. James Prichard, Secretary of the Diocesan Committee on Renewal and Mission of the Local Church, and Mr. Richard Fernley, led a discussion of the planning process as applied to parishes in in our deanery. The Rev. J. Wesley Twelves, D.D., spoke about the *History of the Diocese,* recently published, of which he is the author. The second meeting of the deanery was held October 2 at Trinity Church, Ambler. Archdeacon Wainwright presented the agenda and budget for diocesan convention. The deanery adopted several resolutions proposed by Father Schultz for referral to convention. The executive committee of the deanery met twice, in April and June. The clergy continued to meet once a month for lunch and general discussion. During Easter Week, the deanery sponsored a conference for the clergy at Trinity Institute in New York.

On April 27, the Rev. James F. McKendrick, Jr., was instituted as rector of Holy Trinity Church, Lansdale. Several changes have taken place among the officers of the deanery: the Rev. Paul Lingle has resigned as secretary and the Rev. Louis Fifer, III, of All Hallows, Wyncote, has been appointed to fill his unexpired term. Mr. David West has resigned as Dean's Warden and Mr. Allen Deschere has been appointed to fill his unexpired term. The deanery suffered a serious loss in July of this year in the death of Mrs. Helen Evans, President of the Women of the Deanery. Mrs. Virginia Wilson, Vice-President of the Women, has assumed the acting presidency, and a new president will be chosen on October 22.

The next stated meeting of the deanery and election of officers will take place at St. Peter's, Glenside, on January 8.

Respectfully submitted,

CHARLES H. LONG, JR.

SOUTHWARK DEANERY

September 24, 1969

Pursuant to the request of the Executive Secretary of the Diocese, the following report for the Southwark Deanery is herewith submitted, which report covers the period of activity between the January and the October conventions of the diocese, the year 1969.

The first of the two yearly stated meetings for 1969 was held at the Church of St. Simon the Cyrenian on April 22nd. In the course of that meeting Mr. J. Peter Stevens of the Bishop's Staff made a presentation directing the attention of those present to the need for, and the considerations of, Christian stewardship. In the setting of that same meeting, a presentation was also made by the Rev. Francis Hines, the public relations officer of the diocese; he explained to us the "Role and Impact of Interim" as a stop-gap measure publication for news communication within the diocese. The Reverend Mr. Pickering and his wife, who were commencing their work among the deaf of the All Souls Congregation, were presented to the members of the deanery. The Dean in his report indicated his concern on the behalf of elderly people, many of whom reside within the area; he made special reference to the problem of public transportation by SEPTA and other means, and indicated his concern for some kind of identification card which would be acceptable to the SEPTA authorities for the over-65-years-of-age fare reduction program, and to the churches, for the purpose of identification. Attention also was directed by the rector of St. Elisabeth's to the fact that there does not now exist within the Southwark Deanery an adequate number of nursing homes. Upon motion duly made and seconded, confidence was expressed for the concerns indicated, and a committee was to be drafted to draw up a report on this subject for the diocesan office.

The Dean has found it necessary to be out of circulation for a period of months for reasons of health and would record his most profound expression of thanks for the many expressions of good will extended from the "Deanery Family."

The fall meeting of the Southwark Deanery is scheduled to be held at the Church of the Crucifixion on Tuesday, November 18th.

Respectfully,

CUTHBERT PRATT,
Dean

APPENDIX 11

REPORTS OF COMMISSIONS AND COMMITTEES

APPENDIX 11.1

ALL SOULS' CHURCH FOR THE DEAF

WHO ARE WE—

An organized Mission of the Diocese of Pennsylvania serving the deaf community. Formerly having our own parish facilities on north 16th St. above Allegheny Ave., we are now at St. Stephen's Church, which has extended to the mission the use of all its facilities for this specialized ministry.

WHAT WE DO—

The vicar is supported by the diocese as a full-time missionary who serves the deaf. The adult congregation gathers weekly for worship in the language of signs with a sign language choir, maintains an active social program, and has all the group meetings and committee work of an ordinary parish.

A program of Christian Education for deaf children is conducted at the Pennsylvania School for the Deaf at Mt. Airy, and we are seeking to expand this vital ministry to reach hearing handicapped children enrolled in the Philadelphia public school system as well.

The vicar and Mrs. Pickering also are seeking to develop a program of service to families with pre-school deaf children.

WHOM DO WE SERVE—

The deaf—those persons born without hearing or who lost their hearing early in life join a well-defined community. There are approximately seven such deaf individuals in each 10,000 of the general population. Currently, rubella (German Measles) is a major cause of deafness and often results in other handicaps as well.

Their families—deafness in a child finds most families totally unprepared for it. Parents are usually at a loss as to what facilities are available for education and rehabilitation, and often would benefit from counseling to accept the handicap realistically. As the deaf child becomes older he is increasingly "out of it" as far as the hearing world is concerned.

The community—deafness provides problems for society in serving the needs of deaf individuals. Specialized educational facilities and methods must be provided, as well as programs of vocational habilitation, and the variety of the services that citizens have a right to expect are often denied the deaf person because of the communicative difficulty. Thus the ministry to the deaf is a ministry of the community as well—interpreting of the one to the other, spotlighting needs, and seeking to assure that the deaf themselves be heard from in the development of public services and facilities.

WE WANT TO HELP YOU—

As a diocesan missionary, the vicar is a resource and referral person available wherever and whenever a problem involving deafness occurs. Phone Mrs. Pickering, a trained teacher of the deaf who herself has normal hearing, at CH-7-2245 (area code 215) or write the Rev. Mr. Pickering as problems or questions occur in your parish or your neighborhood.

WE WANT YOU TO HELP US—

Most importantly we need volunteers of all kinds who can commit themselves to a relatively long period of service (necessary in order to have time to become familiar with the work):

People to do surveys, to help with bookkeeping, to teach deaf children, to contact parents and ascertain their needs, and help develop and handle specific projects, to do public relations work, artists with a flair for lettering and illustration, perfectionists for filing and address lists, would all be welcomed with open arms!

We would also, of course, welcome financial help to expand the work, underwriting the expense of staffing it.

WE WOULD BE HAPPY—

To talk to ECW groups, men's clubs, and other small groups about this ministry.

To preach at one of your parish services.

To have a joint service with your congregation. (A Concelebrated Eucharist in signs and in speech is a very effective demonstration of the meaning of "at all times, in all places"!)

APPENDIX 11.2

APPROPRIATIONS COMMITTEE OF THE SPECIAL WHITSUNDAY FUND

The first meeting of the Appropriations Committee was held at the offices of Drinker Biddle & Reath at 10:00 a.m. on Monday, October 6, 1969, pursuant to due notice given to all members. There were present the Rev. Benjamin Holmes, the Rev. Cotton Fite, and Messrs. Seeman and Ballard, constituting a quorum of the Committee. Mr. William Day notified the meeting that he was unable to attend.

The chairman suggested that the Committee should first review and establish criteria for the appropriation of the funds available. He pointed out that the original Whitsunday Fund drive in 1968 had taken place in connection with the commitment made by the National Convention in Seattle in 1967 to raise and expend a substantial fund as a sign of the involvement of the Church in the struggle to eliminate the evils of poverty and racial discrimination in the blighted urban areas of the country. He recalled that with respect to the 1968 Diocesan Whitsunday Fund, the Committee had patterned its criteria on those adopted by the National Church with respect to its special fund. It was the sense of the meeting that this approach was implicit in the appeal which had been made for the 1969 Special Whitsunday offering in the Diocese and that it was accordingly in order to continue with the same general criteria as had been used in 1968.

There was additional discussion with respect to the problem of what effect, if any, should be given to the fact that a particular organization may have received funds from

the Committee in 1968. It was the consensus that while receipt of such funds should not in itself be a disqualifying factor with respect to a 1969 application, by and large requests from new groups which were not funded at all or were given only a token appropriation last year would be given more favorable consideration.

After a full discussion, the following fund distribution criteria in descending order of importance were unanimously adopted with the understanding that such criteria were only to act as general guidelines and not as hard and fast rules with respect to the distribution of the funds under the jurisdiction of the Committee:

(1) The organization should be indigenous to and responsible to groups which are the victims of poverty and racial prejudice and discrimination, and the control of such organization including the determination of the method of expenditure of the funds in question should remain with such groups unfettered by restrictions imposed by the Committee, the Diocese or any other established agency.

(2) The organization should be newly emerging and not well-established and should not be otherwise adequately supported.

(3) The funds should be given to the extent possible for a purpose and objective which are not inherently recurring, i.e., a purpose or objective which is meaningful even though there may be no assurance of additional funds from the Whitsunday Fund in ensuing years.

(4) The amount given should in most cases bear a significant relationship to the overall amount actually required to effect the objective or purpose which the leader or organization proposes.

(5) Some effort should be made to balance the amount of funds given with respect to the geographical location of the ghetto areas of the Diocese.

(6) By and large, relatively few appropriations which are substantial in relation to the amount available to the Committee are to be preferred to a large number of token gifts.

The Rev. Benjamin Holmes suggested that it would be advisable to make sure that the Committee before distributing all of its funds had before it applications from at least a representative cross-section of leaders or organizations conforming to the foregoing criteria, but representing differing policies and approaches in their efforts to aid groups living in the urban areas of poverty and racial discrimination.

Following a full discussion of this matter, it was, upon motion made and seconded, unanimously

RESOLVED that action with respect to most of the applications received to date by the Committee, including many of those referred to in the notice sent out by the chairman under date of September 23, 1969 be postponed.

FURTHER RESOLVED that Mr. Ballard, through representatives of Church House or otherwise, be requested to contact the Rev. Oscar Holder who is familiar with the area around Chester, Pennsylvania to secure such proposals as he may know about.

FURTHER RESOLVED that the Rev. Benjamin Holmes be requested to contact the Rev. Frederick A. Breuninger to see whether he knows of other proposals.

FURTHER RESOLVED that except for a relatively small number of appropriations where there is an immediate time demand and where the Committee is entirely confident concerning the merit of the application, no grants should be made pending the development of further proposals to insure a representative cross-section of groups fitting the criteria adopted by the Committee.

The Committe discussed the grant of $500 previously made on an emergency basis to Concord Village, Inc. and the $9,000 grant made to the Advocate Community Development Corporation, after consultation with and approval by a majority of members of the Committee. Upon motion made and seconded, it was unanimously

RESOLVED that the two grants previously made from the 1969 Special Whitsunday Fund, namely, a $500 grant to Concord Village, Inc. and a $9,000 grant to Advocate Community Development Corporation, be and the same hereby are ratified, confirmed and approved.

A discussion ensued with respect to a request for funds which had been received from the Black Caucus of the Germantown Community Council. The Rev. Cotton Fite described the status of the Council as a previously predominantly white community organization which, responding to the growth of a bi-racial neighborhood in the community, has itself become increasingly bi-racial. He stated that the black representatives on the governing board of the Council in order more effectively to serve the neighborhood and fulfill its role as representatives of the black point of view and particular black interests involved, were in need of a professional staff resource person, and funds had been requested to fill this post. The Rev. Mr. Fite enthusiastically endorsed the proposal and the Committee unanimously agreed. It was pointed out that the need was immediate, and in view of the unanimous enthusiasm of the Committee, the determination was made to proceed with this grant and not delay it pending the receipt of further proposals. Upon motion made and seconded, it was unanimously

RESOLVED that the sum of $4,000 be allocated to the Black Caucus of the Germantown Community Council to help defray the expenses of retaining a qualified staff person for the Black Caucus.

The Rev. Mr. Fite was asked to advise the Black Caucus concerning the action of the Committee and convey to the Caucus the hope of the Committee that it will secure additional funds to enable it to carry through on its proposal of securing a fully qualified person.

The Committee then proceeded to discuss each of the proposals that had been received to date and took the following action with respect to each:

(1) A proposal for the funding of the *Northwest Tenants Organization.* Action on the request was postponed. There was some feeling on the Committee that the organization did not fall within the criteria adopted by the Committee. Other members of the Committee praised the organization and its leadership highly.

(2) *Dig This Now* —Although it was the sense of the Committee that this organization appeared to be eminently qualified for a grant, action on the proposal was postponed. Mr. Holmes and Mr. Ballard indicated a desire to visit with Otho Boykin, Jr., the organizer of the Dig This Now operation and perhaps to look over the plant which the organization is seeking to acquire. Cotton Fite was asked to see if he could arrange a visit.

(3) *Houston Community Center* — The Rev. Messrs. Fite and Holmes reported that this was a long established settlement house which, until a few years ago, had been largely controlled by influential white citizens in the suburbs. In recent years, however, it has developed a strong indigenous membership, and it probably now falls within the basic criteria of the Committee. Mr. Holmes was asked to check further in connection

with the Center prior to the next meeting. Mr. Fite indicated that it had been an extremely useful organization in connection with the recent disputes concerning Bok Vocational School.

(4) The *"Project Prepare"* proposal of *PMC College*. The proposal received extensive and sympathetic consideration from the group, who enthusiastically supported the importance of the effort being made at PMC College and recognized the need for funds to support it. Nevertheless, the Committee reluctantly reached the conclusion that the proposal would not fall within the criteria which it had adopted.

(5) The proposal of the *Welfare Rights Organization* for additional funding of a staff person supported by the fund last year. The proposal was discussed at some length. It was pointed out that in many respects it did not fall under the basic criteria of the Committee. On the other hand, the view was expressed that the organization was an extremely effective one, controlled by the persons which were the special concern of the Committee; that particularly in view of the recent attacks made on the Welfare Rights Organization, it might well be appropriate and effective to renew the grant this year on a substantially smaller scale.

(6) A proposal for the funding of a program for unwed mothers submitted by the *Philadelphia Tutorial Project*. The Rev. Cotton Fite was asked to determine further whether the funds requested were still needed, following certain recently announced grants made to the Philadelphia Tutorial Project from other sources.

(7) A proposal presented by the NAACP and other groups to support the work in the ghetto areas of the Coatesville region. The project was referred to Cotton Fite for investigation.

(8) Proposals from the following organizations were considered and rejected on the ground that they failed to meet the criteria adopted by the Committee:

a) A request for a contribution from the NAACP.
b) A request from Judge Juanita Kidd Stout to defray the cost of music training for an extremely talented young singer.
c) A proposal from the Young Great Society.
d) A proposal from the Rev. Charles Riley of the Church of the New Life and New Horizons.
e) A proposal from the Wister Neighborhood Council.
f) A proposal to fund the Tenant Relations Activities of the Chester Housing Authority.
g) A proposal of the Philadelphia Urban League to fund an Expanded Skills Bank.

The chairman stated he did not wish to schedule a meeting until further proposals had been received as contemplated pursuant to the action taken by the Committee at its initial meeting. He indicated that he would call a meeting as soon as he felt that he had in hand an adequate number of representative proposals.

There being no further business, the meeting was adjourned.

Respectfully submitted,

JOHN AMES BALLARD
Chairman

APPENDIX 11.3

BISHOP'S COMMITTEE ON MILITARY SERVICE

"If wishes were horses beggars would ride." The old adage perhaps best illustrates the dilemma of this advisory committee from the time of its appointment last winter and during the course of its work last spring. With all the best intentions in the world to do an effective job in an area of utmost concern for young men and for their families, we were unfortunately not able to move beyond intentions to practical applications. Our failure might be attributable to any one of several things including poor attendance at our meetings, lack of full time staffing, and the involvement of the chairman in too many other things to give this committee the leadership it deserves.

I think it fair to say that we are fairly well aware of what the needs are in the various areas we considered; the problem is how to get adequate resources and manpower to meet these needs. Let me briefly indicate the various kinds of work which we feel ought to be carried out in the name of the Church. There ought to be an effective ministry to service personnel who are stationed in various installations within our diocese; we feel that such a ministry does not presently exist, at least in a uniformly effective way. There also ought to be a ministry to those who have chosen not to comply with the Selective Service regulations and are now serving prison terms. Ascertaining who and where these people are and carrying out such a ministry has not yet been done.

The second very important area which we felt was essential was a training program for both clergy and laity to serve as counselors in their parishes both for young men who were facing questions about the draft and also for young men who are returning to civilian life after having been in the service. We are convinced that the questions of conscience faced by young men in making the decision of whether they ought to serve in the armed forces is a proper concern of the Church, and surely so is the help which should be extended to those who are trying to make an adjustment to civilian life following service in the military.

A third area of our concern was to establish a mechanism to distribute various kinds of information which would be helpful either to those who are presently in the military service or who are about to leave the military service seeking educational and vocational opportunities; and finally for those who need information about draft laws and any changes in the draft laws. We were convinced that most of the clergy in the diocese do not have such information readily available and it was our intention to establish a mechanism whereby they might readily obtain current pamphlets and books which would be of help to them.

Another area of our concern was to establish some sort of program of legal aid in connection with Selective Service problems, it being quite obvious that when a young man may choose, in conscience, to decline service in the military that he may well need the best of legal advice.

Because there is considerable evidence that the current draft laws have brought about widespread unrest, placing young men in a position of uncertainty for quite a few years as to what they will be able to do with their lives, we also felt that an important

part of our work would be to study alternatives to the present draft laws. It would appear that Washington has also gotten this message and is currently involved in the same sort of considerations.

Perhaps most important of all was our hope that we might carry out a theological study of the Christian principles which are involved in certain key issues which face all of us today, such as: Is there any longer a Christian understanding of a "just war"?

Our final task was to undergo a process of self-evaluation and to make an annual report to the Bishop and Conventions. This report began with a self-evaluation and it was not a very encouraging one. I would strongly recommend the continuation of an Advisory Committee on Military Service because the problems which faced us as a Church and as a nation last January when this committee was brought into being have not been finished but rather have intensified. The Church needs to continue its care for those who serve in the armed forces and at the same time it needs to be far more responsive to those who, as a matter of conscience, have many questions about complying with Selective Service regulations or with continued participation in the armed forces. If there is to be any truth to the claim that the Church has an abiding care for the vital issues of men's lives then it must be involved in a deep and Christian concern for the kinds of questions which are being raised by thousands of young men today.

Respectfully submitted for the Committee,

STANLEY E. JOHNSON
Chairman

APPENDIX 11.4

BOARD OF EXAMINING CHAPLAINS

The board has held three regular meetings during the year at which time recommendations were made for postulants who had met the basic requirements to be admitted to candidacy and for candidates who had successfully completed the canonical requirements to be ordained. As always, there were also many telephone calls and much correspondence by mail concerning individual cases.

Regular examinations were held Wednesday, Thursday and Friday, January 8-10, at St. John the Evangelist's Church, Lansdowne, and on Monday, Tuesday and Wednesday, May 19-21. Special examination periods were arranged for some of the men who could not be present for the regular periods and a number of examinations were given by mail and monitored by Seminary faculty members.

Those postulants recommended for candidacy were:

George R. Bridge, Jr.
Peter Philip Golden
Don E. Lowry
Elmer Francis Morgan, Jr.
John Colin Obenchain
Ted Ross Petterson
David S. Pollock
James R. Squire
Philip Justice Taylor
Louis Howard Temme
Kenneth Truelove
Dennis H. Warner

The following were recommended for ordination to Holy Orders:

Charles E. Higbee
Charles H. Morris
John Muller, Jr.
H. Alan Smith
Frederick H. Harjes

The members of the board have all been most active and faithful in the discharge of their responsibilities and have been encouraging and helpful to the Seminarians. The complement of the board now stands at twelve members. The examination dates have been changed from January and May to the week following Christmas (December 29, 30 and 31 this year) which, from the Seminary standpoint, will be free time for the men. The examinations will be largely oral, with the overlapping fields being combined. This new approach promises to be helpful to all who are involved.

Respectfully submitted,

FRANCIS P. DAVIS
Chairman

APPENDIX 11.5

THE CHURCH FOUNDATION—DIOCESAN CONVENTION

October 17-18, 1969

Bishop DeWitt and Convention Delegates:

The Church Foundation was formed to hold properties and funds as the designated Trustee of the Diocese of Pennsylvania. Today it manages 44 Diocesan Funds and 253 Capital Funds for various parishes and other organizations in the Diocese. It holds title to all diocesan real estate and mission properties, as well as many of the parishes within the diocesan jurisdiction. Acquisitions, sales, and other real estate matters are ably prosecuted through its offices, located in the Provident Building, 1632 Chestnut Street, by the Executive Vice President, A. Mitchell Shumate, assisted by Miss Helen Niethammer, the Executive Secretary. The Church Foundation oversees and assists in insurance matters and helps in claims related to properties to which they, as Trustee, hold title. The foundation works closely with the Church Insurance Company of New York.

The Church Foundation functions, plans and projects much of its responsibility through committees excellently staffed—the Executive Committee, a Committee on Investments, a Committee on Trusts, a Committee on Insurance—all matters are brought before the Board of Trustees at their stated meetings.

The Consolidated Fund, which originated in 1943, made the Church Foundation attractive as a Trustee for large as well as small trust funds. Vestries of parishes handling endowments and other funds know how limited at times the opportunity for diversification of the investment can be. This is particularly true when the funds entrusted to their care are limited in size. By using the Church Foundation and investing the monies in units of the Consolidated Fund, vestries can overcome many of the difficulties associated with careful, safe and profitable investing. They can feel that their funds, if taken care of by the Church Foundation, are handled in a sound, eco-

nomic and expedient way. It also enables churches or organizations to add from time to time even small amounts to already existing funds through purchasing additional units of the Church Foundation Consolidated Fund. It is therefore no surprise that the Consolidated Fund of the Church Foundation has had a healthy and steady growth since its inception in 1943. In that year, the foundation started with securities having a market value of $633,000 and about $40,000 in uninvested cash. This represented 66,948 units, with a unit value of $10.00. Today the Fund has grown and has a market value of more than thirteen and a half million dollars or about 700,000 units outstanding, having a unit value in September of this year of $19.46. The annual income per unit reached its all time high in September of this year with an income of 98.03 cents per unit.

As a member of the Board of Trustees for nineteen years, I have been in an excellent position to witness growth and the variety of services the foundation has been able to render to the diocese itself and the parishes within its jurisdiction. As a clerical member, (the Bylaws of the Church Foundation make provision for three clergymen to be members of the Board of Trustees and are nominated by the Diocesan Convention) I can more freely make statements as to the excellency of the board. The humility of the other board members would prevent this. I have observed and witnessed and have been deeply impressed by the sincerity, integrity and devotion of this group of outstanding business men who, as members of the board and of the various committees, freely give of their time and talent to protect, safeguard and make productive the funds—as well as the properties—committed to their care. I know that the board consists of men surely the best in their various fields and recognized experts in investment, trust funds, finance, real estate, insurance and the related legal matters, and that the efficiency of the office of the Church Foundation is indeed impressive.

The service the Church Foundation has rendered, is rendering, and will continue to render to the Diocese, the parishes, and the organizations within the Diocese, is tremendous. I wonder whether all the rectors of our parishes and members of the vestries—yes, all those who are responsible for church matters, real estate and insurance matters—are fully aware of the services that the Church Foundation can provide. Your Church Foundation is dedicated to being of service, and therefore, invites and welcomes inquiries from church groups or parishes as to the facilities it has to offer. A phone call to the office of the Church Foundation will find Mr. Shumate only too happy to discuss matters with you. It is our sincere desire to add to the fruitful years of the past an even stronger future. We are looking forward to a continued growth.

Respectfully submitted,
THE REV. PETER C. VAN DER HIEL, JR.

THE CHURCH FOUNDATION

Preliminary Report for 1969 to the Diocesan Convention

To the Delegates:

Convention, in recent years, has been a movable feast—from May to January, to October. We have found it helpful to our trusts to report on the calendar year basis. Therefore we submit herewith a very partial report on our 1969 operations, up to Labor Day.

A.M.S.

1. CONSOLIDATED FUND

New funds: $51,115.83
Additions to existing funds: $80,611.71
Unit value (6-5-69): $20.96, against $20.54 a year earlier.
Annual income per unit: (6-5-69): 97.33¢, an *all-time high.*

2. REAL ESTATE

We sold for *Emmanuel, Quakertown,* their old church building and remitted to the parish $19,170.50.

We sold the dwelling 3329 *Powelton Avenue,* formerly occupied by Father Hewett, and returned to the Laura Bell Fund $10,562.09.

When, in 1966, we sold the church building of *St. John Baptist,* we took a promissory note as part payment. The buyer, the Rehoboth United Church, recently made the final payment, retiring this note almost a year ahead of schedule.

We have executed an Agreement to sell the *Church House* and the house next door for $550,000, with an option to participate in the new building project.

Also under Agreement of Sale is *St. Andrew's, Belmont Hills.* It is being sold for $42,500, subject to the granting of a zoning variance to permit office use.

We collected damages of $13,300 from the Commonwealth for their taking, for road changes, a vacant portion of the cemetery of *Trinity, Buckingham.*

The church building of *All Souls for the Deaf* has been leased to Mt. Sinai Holy Church. The lessee has an option to buy, next year, for $50,000.

There have been many small real estate transactions for the *Urban Missioner's Fund* and the *Young Great Society.*

3. INSURANCE

Numerous parishes have increased their *property insurance* this year.

Last year, you recall, the diocese ruled that every church must carry a meaningful amount of *liability insurance:* at least a $100,000 limit for bodily injury, and at least a $25,000 limit for property damage. All 95 of the locations titled to the Church Foundation have now complied with the bodily injury ruling, and at this writing, all but one have the necessary property damage coverage.

The diocesan blanket policy, which covers diocesan property and most of the mission churches, has been endorsed to include the *Agreed Amount Clause.* Under this clause, in the case of a total loss, the full face amount of the policy is paid without question.

There have been several *claims,* the most serious being for the organ console, destroyed by fire, at St. George's, Ardmore. This claim was paid in full in the amount of $13,973.22. Also, St. Anne's, Abington, collected $8,431.15 for a fire in their educational building.

4. FINALLY:

Delegates may have our final 1969 Report, next spring, for the asking. Write us or call us for further information about:

—Investing a church fund.
—Making a church-related bequest.
—Church Comprehensive form of insurance.
—Any other matter within our field.

Respectfully submitted,

A. MITCHELL SHUMATE
Executive Vice-President

APPENDIX 11.6

COMMISSION ON CLERGY SALARIES AND PENSIONS

The commission has thus far held three meetings this year. We have authorized the Comptroller to advance pension premiums for several clergy whose parishes have been more than six months in arrears, such payment to be repaid to the commission.

Any parish which is unable to pay its clergyman the full minimum salary of the diocese is free to apply for aid from the commission. There have been no salary grants made so far this year. As of August 31, 1969, the commission had a cash balance of $23,338.01. It will not be necessary, therefore, to ask the Diocesan Convention for an assessment of the parishes and missions for the support of the commission in 1970.

The Diocesan Council elected the Rev. Joseph Iredale and Robert Lea, Esq. to replace the Rev. Paul Washington and Harry Barbin, Esq., whose terms had expired. Mr. C. C. Morris has tendered his resignation, which was regretfully accepted, with a motion of appreciation for his years of service on the commission.

Because there was some concern expressed that any parish which pays its rector the minimum salary of the diocese, and designates (for tax purposes) a portion of the salary as "housing allowance" might technically be in danger of being declared an aided parish, under Canon 9.2.1, and because this was clearly not the intention of either the commission or the Diocesan Council, the commission recommended the following resolution to the Diocesan Council, which adopted this resolution at its June meeting:

> A portion of the minimum compensation paid to any clergyman may be designated by the Vestry (for tax purposes) as "housing allowance" without jeopardizing the independence of the parish under Canon 9.2.1, provided that the amount so designated not be considered part of the minimum housing and utilities allowance.

As a way of clarifying the matter of date of ordination for those men who have previously served in other communions, the phrase "the first day of the calendar year following ordination to the priesthood" be changed to read "the first day of the calendar year following ordination to or reception into the priesthood of the Anglican Communion."

The commission also wants to remind Diocesan Convention that the minimum suggested by this commission is not to be taken as the recommended salary for clergy, but simply as a minimum level. The parishes and missions, as they establish clergy salaries, should take into careful consideration the experience, the ability, and needs

of their clergy before salaries are set. Although years of ordination in other communions prior to ordination and reception in the Episcopal Church do not apply in calculating the minimum salary of the individual clergyman, it is urged that these years of experience should be taken into consideration in establishing his actual salary.

Because of many inquiries and requests for advice which have been received, the commission recommends to Diocesan Council that a survey be undertaken to determine the wages and fringe benefits paid to lay employees by the various parishes and institutions of the diocese and that wages paid by business and industry for comparable positions be studied, this information to be made available to the diocese at large.

The commission recommends to Diocesan Convention the following resolutions:

(1) RESOLVED that the minimum base salary for a priest in full-time employment of the diocese, its institutions, parishes and missions, shall be increased from $6,000 per annum to $6,300 per annum effective January 1, 1970, to allow for the approximately 5% increase in the cost of living which has occurred in the Philadelphia area in the past year.

(2) FURTHER RESOLVED that the minimum rental allowance provided by a parish or mission in lieu of providing a Rectory be increased from $1950 per annum to $2,200 per annum effective January 1, 1970. It should be pointed out that in any situation or neighborhood where this rental allowance is disproportionately high, a parish or mission may in lieu thereof provide living quarters for its clergy either by purchase or rental of a residence or an adequate apartment.

(3) FURTHER RESOLVED that the standard utility allowance, to be used when utilities for the Rectory are not provided, be increased from $750 per annum to $800 per annum:

(4) RESOLVED that a portion of the minimum compensation paid to any clergyman may be designated by the Vestry as "housing allowance" without jeopardizing the independence of the parish under Canon 9.2.1, provided that the amount so designated not be considered part of the minimum housing and utilities allowance.

Respectfully submitted,

THE VERY REV. WILLIAM JEFFERYS, JR.
Vice Chairman

APPENDIX 11.7

COMMITTEE CONCERNING AID TO CHILDREN IN VIETNAM

This committee was asked to recommend to the diocese a way to help injured children in Vietnam. In reaching its conclusions we have consulted, among other sources, the Executive Council of the Episcopal Church, publications of the American Council of Voluntary Agencies for Foreign Service and the Educational Foundation of the American Society of Plastic and Reconstructive Surgeons, as well as physicians who have worked in Vietnam. It was surprising to find that many agencies have had a multitude of active projects in Vietnam concerned with a wide variety of needs. Some appear to be well funded, others seem in desparate need of support.

The committee has decided that funds could best be spent and would do the most good for the most number of children if directed to a project in Vietnam, preferably run by Vietnamese but with support from recognized American agencies. In addition to caring for children, it would be desirable if the program was intimately involved with the training of Vietnamese surgeons in the special techniques of reconstructive surgery.

The most worthy and the most practical project would be to build and to equip a *treatment and dressing room* at the *Cho Ray Hospital* for the plastic surgery service which is presently under the direction of Dr. Thai Minh Bach and Dr. Dinh Viet Hang. Cho Ray is a large general hospital in Saigon. Though the plastic surgery service treats adults as well as children, a sizable percentage of their patients are injured children. The service is actively engaged in teaching both at medical school level and that of graduate physicians and surgeons. The program has the backing of the American Medical Association and the Educational Foundation of the American Society of Plastic and Reconstructive Surgeons. The latter organization has been sponsoring American plastic surgeons and consultants at Cho Ray for about five years. The Educational Foundation's program is run in conjunction with MEDICO, a service of CARE. Dr. Bach and Dr. Hang are excellent plastic surgeons and their program in conjunction with the program at the Cong Hoa Hospital has helped to train a total of nine Vietnamese plastic surgeons. Children's Medical Relief International has been using the facilities of Cho Ray Hospital while their own hospital is being built.

The hospital has fairly well equipped operating rooms but their wards and their treatment and dressing rooms are deplorable. They usually have about 100 plastic surgery patients, about 20 to 30 of these being children. A modern facility for burn dressings, the care of skin grafts, skin flaps, and various other types of problems would be a tremendous help. A room of this type with equipment such as an air conditioner, a portable operating room light, an adjustable operating room table, sterilizers, and instruments would cost approximately $10,000.

The committee felt that it would be easier to raise funds for the benefit of Vietnamese children if a specific identifiable project could be chosen and even if specific items of equipment could be listed. The committee suggests that these funds should not be allocated from the diocesan budget, but that they could be raised by special projects and programs in individual interested parishes. In view of this reasoning the committee recommends the following resolutions:

RESOLVED that the Diocesan Convention approve the raising of $10,000 to build and to equip a dressing and treatment room for the division of plastic and reconstructive surgery at the Cho Ray Hospital in Saigon, South Vietnam.

BE IT FURTHER RESOLVED that a committee be appointed by the Bishop to publicize the project and to help with fund raising in the congregations of the diocese.

Respectfully submitted,

THE REV. JOHN J. ALBERT
THE REV. VAN S. BIRD
GORDON FRENCH, M.D.
THE REV. RONALD W. LOCKHART
PETER RANDALL, M.D.
THE REV. WARREN C. SKIPP, *Chairman*
MISS BARBARA TOOLE
MISS ARIANE VAN BUREN

APPENDIX 11.8

COMMITTEE ON CONSTITUTION AND CANONS

The Committee on Constitution and Canons recommends to the October 1969 Convention of the Diocese of Pennsylvania adoption of the following:

RESOLVED:

That Paragraph 5 of Article IV of the Constitution of the Diocese be amended to read:

5. Any Church which
(a) within ten days after expiration of the filing date required by Canons of this Diocese or of the Protestant Episcopal Church of the United States of America has failed to file the Parochial or other Congregational Report provided for by any of such Canons, shall forfeit its right of representation in any Convention thereafter, the same to be restored only upon the expiration of six months subsequent to the remedying of such deficiency.
(b) for the calendar year immediately preceding the stated Convention shall not have employed a clergyman as its Minister, nor applied to the Bishop for the services of a Missionary, or
(c) for the same period, shall not have paid its assessment for the maintenance of the Episcopate and the expenses of any Convention, shall forfeit its right of representation in that Convention, which, however, may upon reason satisfactory to it, restore such right.

(Note: The foregoing having been adopted once in the 185th, i.e., January 1969 Convention, now becomes effective at the rising of this Convention.)

That Canon 9.1.5 be amended to read:

9.1.5 No appropriation of Diocesan Missionary funds shall be made to any Parish or Rector except in accordance with the provisions of Sec. 9.2 hereof, or unless for special projects under the direction and control of the Bishop and Diocesan Council and not involving expenditures of the nature enumerated in Sec. 9.2.1 required for minimum compensation, to maintain property, or to support all functions and services normally expected from a place of worship.

That Canon 9.2.1 shall be amended to read:

"Any Parish (a) whose Rector or other Clergy is not in receipt of an overall amount equal to the combined total minimum compensation, including salary, additional material provisions, and expense allowances required by Resolution of the Convention" (Remainder without change)

At the 185th Convention of the Diocese in January of 1969, two proposals were submitted by the youth of the diocese which have been referred to the Committee on Constitution and Canons for consideration:

1. That each of the Deaneries in the Diocese elect two young communicants as voting deputies representing the Deanery at large to the next diocesan convention. (Summarized)

2. That Diocesan Council work out procedures to allow at least two young people of the Diocese to be members of Council, with both voice and vote, to serve for a term of one year, to be accomplished before the next Diocesan Convention. (Summarized)

The committee has examined the National and Diocesan Canons and the suggested form of Articles of Incorporation for Parishes in the Diocese, which your committee believes fairly represents the Articles of Incorporation of most of the parishes.

We have found no requirement with respect to the age of communicants which would prevent a parish from sending youth deputies as official or alternate members of its deputation to the Diocesan Convention, nor have we found any limitation with

respect to age which would preclude the election of Youth to the Standing Committee or Diocesan Council.

The suggested form of Bylaws for Deaneries recommended by the diocese has no age requirement precluding the active participation of youth in deanery activities.

The two youth proposals presented, however, involve a principle which has been previously considered by convention, that of representation of a special interest group, either in convention, or in Diocesan Council. At recent conventions it has been decided that such special interest groups as the Episcopal Churchwomen, and the deaneries, should not be given separate representation, either at convention or on Diocesan Council. The convention instead adopted the principle that all deputies to convention and all members of the Diocesan Council represent, from a broad democratic base, all of the varied interests in the diocese.

It is the conclusion of the committee, therefore, in the absence of a clear expression of the intent of convention to depart from the principal of no special representation, that the youth of the diocese should be represented through the regular channels as deputies from their parishes and candidates for council.

The committee recommends, however, the adoption of the following resolution:

RESOLVED:

That the Convention strongly recommends that the qualifications of youth to serve be recognized by their selection as Deputies to Convention, and their election to Diocesan Council, and

FURTHER RESOLVED:

That this be added to the Standing Resolutions of the Convention.

Respectfully submitted,

THE REV. MESSRS.
CHARLES F. EHLY
JOHN AHERN SCHULTZ
G. RICHARD MCKELVEY

JOHN W. FROMMER, JR., ESQ., *Chairman*
HENRY THOMAS DOLAN, ESQ.
GEORGE J. HARDING, 3RD, ESQ.

APPENDIX 11.9

COMMITTEE ON INCORPORATION

October 18, 1969

1. The Committee on Incorporation reports to the convention the death of Sanford D. Beecher, Esq.; at its meeting on October 8, 1969, the committee passed the following resolution:

"RESOLVED, that the Committee on Incorporation of the Diocese of Pennsylvania expresses its regret upon hearing of the death on July 15, 1969, of Sanford D. Beecher, Esquire, who served as a member of the Committee with great diligence and wisdom for over 30 years and was its Chairman from 1946 to 1961."

"FURTHER RESOLVED, that the Chairman shall include this resolution in his report to the Convention and shall send a copy of it to Mr. Beecher's family."

2. *Respecting the Model Form of Articles of Incorporation*

The Committee on Incorporation recommends for approval by the convention a new model form of Articles of Incorporation for parishes to replace the form appearing in the 1967 printing of the Constitution and Canons of the Diocese beginning on page 133. The Committee on Incorporation also recommends for approval new footnotes to the model form of articles. The committee therefore offers the following resolution:

RESOLVED, that the following form (Appendix——) of Articles of Incorporation for parishes, and footnotes thereto, be approved by this Convention and be included in the next printing of the Constitution and Canons of the Diocese.

FORM OF ARTICLES OF INCORPORATION FOR PARISHES

(See Note 1)

Approved by the Convention of 19_____

ARTICLES OF INCORPORATION

(See Note 2)

Of The

_____ CHURCH _____

(See Note 3)

The subscribers hereto, (See Note 4) of whom are residents of the Commonwealth of Pennsylvania and citizens of the United States, its territories or possessions, with their associates, having organized themselves into an association or religious congregation, and being desirous of becoming incorporated as a nonprofit corporation under the Act of the General Assembly of the Commonwealth of Pennsylvania, approved May 5, 1933, P.L. 289, known as the "Nonprofit Corporation Law," as amended, do hereby certify that the following are the articles of their said corporation:

ARTICLE 1

Name

Section 1. The name of the corporation shall be

"_____CHURCH_____."

(See Note 3)

ARTICLE 2

Purpose

Section 1. The purpose for which the corporation is formed is the support of the public worship of Almighty God according to the faith and discipline of the Protestant Episcopal Church in the United States of America and of the Protestant Episcopal Church in the Diocese of Pennsylvania.

Section 2. The corporation does not contemplate pecuniary gain or profit incidental or otherwise to its members. (See Note 14)

Section 3. The corporation is chartered for the further collateral purpose of conducting a burial ground or cemetery not for profit, other than is necessary for the proper maintenance of the burial ground or cemetery. (See Note 5)

ARTICLE 3

Ecclesiastical Connection

Section 1. This church acknowledges itself to be a member of, and to belong to, the Protestant Episcopal Church in the United States of America and the Protestant

Episcopal Church in the Diocese of Pennsylvania. As such it accedes to, recognizes, and adopts the constitution, canons, doctrines, discipline, and worship of the Protestant Episcopal Church in the United States of America, and the constitutions and canons of the Protestant Episcopal Church in the Diocese of Pennsylvania. (See Notes 6 and 13)

ARTICLE 4
Place of Business

Section 1. The place where the business of the corporation is to be transacted is (insert location and post office address). (See Note 14)

ARTICLE 5
Term of Existence

Section 1. The corporation is to exist perpetually. (See Note 14)

ARTICLE 6
Members

Section 1. The members of the corporation, who shall be qualified to vote at any election for members of the vestry and upon all questions which may come before any meeting of the corporation, shall be all baptized (See Note 7) persons of the age of seventeen years or upwards who shall have been worshipers in this church as their usual place of public worship for at least one year, and who shall appear by the books of the corporation to have contributed to its support in such amount and for such period of time as the bylaws shall prescribe.

Section 2. No person who shall disclaim or refuse conformity with and obedience to the constitution, canons, doctrines, discipline or worship of the Protestant Episcopal Church in the United States of America or to the constitution and canons of the Protestant Episcopal Church in the Diocese of Pennsylvania shall be a member of this corporation, nor a member of the vestry nor officer thereof.

ARTICLE 7
Vestry and Officers

Section 1. The business of the corporation shall be managed by a board of directors to be designated the vestry. The members of the vestry shall be baptized and confirmed lay persons of the age of twenty-one years and upwards, a majority of whom shall be residents of Pennsylvania and members of the corporation. (See Note 8)

Section 2. The rector chosen to take charge of the religious services by it maintained shall be president of the corporation as well as president of the vestry during his continuance in said office of rector, and at all meetings of the same, if present, shall preside but without vote therein. (See Note 9)

Section 3. There shall be two wardens chosen from among the members of the vestry, a treasurer, who may be one of the wardens, a secretary, and such other officers as may be prescribed by the bylaws.

Section 4. The annual meeting of the corporation and the annual election of members of the vestry shall be held in the church edifice or other place at such time and on such date as the bylaws shall prescribe.

Section 5. The vestry, by a vote of two-thirds of all its members, shall have power to make, alter, and amend or repeal bylaws for the management of the property of the corporation and the regulation of its affairs; provided, that the foregoing powers conferred upon the vestry respecting the bylaws shall be subject to the power of the members of the corporation to change or repeal the same as provided by law. All alterations, amendments, and repeals of the bylaws by the vestry shall be proposed in writing at a meeting not less than fourteen days before the meeting at which final action thereon is taken.

Section 6. There shall be not fewer than three members of the vestry to be elected for such term and in such manner as the bylaws shall prescribe. (See Note 10)

The names and addresses of those who have been chosen members of the vestry to serve until the election of their successors are: (See Note 14)

Names	Addresses

ARTICLE 8
Rector and Assistant Ministers

Section 1. No person shall be rector or assistant minister of this church unless he shall have had Episcopal ordination, nor unless he be in good standing with the Protestant Episcopal Church in the United States or America, and with the Protestant Episcopal Church in the Diocese of Pennsylvania, and recognized as such by the Bishop of this Diocese, or in case of a vacancy in the Episcopate by the Standing Committee of this Diocese.

Section 2. The Rector shall be elected by the vestry in such manner as the bylaws shall prescribe.

ARTICLE 9
Property

Section 1. No grant shall be made of any real property for the corporation held for use for religious worship, or for a rectory, parish house or school of the corporation nor shall any charge be imposed thereon, except by the consent of a majority of the whole vestry, at a meeting duly convened upon proper notice of this purpose, and also a majority of the members of the corporation present and voting at a meeting duly convened upon proper notice of this purpose, and in accordance with the canons of the Protestant Episcopal Church in the Diocese of Pennsylvania, but grants of other real estate or the imposition of charges thereon may be made by the consent of a majority of the whole vestry at a meeting duly convened upon proper notice of this purpose. (See Note 11)

Section 2. In case of the dissolution of the corporation, all its property shall vest in the Church Foundation to hold it in trust, and by and with the consent and approval of the Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania and of the Standing Committee of said diocese elected and existing at such time according to the constitution and canons of said church, to convey the property or to continue to

hold it in trust for some existing or future congregation of members of the said church in the said diocese, or, by and with like consent and approval, to sell the property at public or private sale, and grant and convey the same to the purchaser, without liability on the part of the purchaser to see to the application of the purchase money, and to hold or dispose of the proceeds thereof or the income derived from the investment of such proceeds for such uses and purposes as may be determined by the Church Foundation acting by and with the consent and approval of the Bishop and Standing Committee. And if at the same time action is to be taken there should be a vacancy in the office of Bishop in said diocese, then the consent and approval of the Standing Committee alone shall be sufficient to authorize such action. (See Note 13)

ARTICLE 10

Amendments

Section 1. No amendment to these Articles shall be effective unless approved by such authorities of the Protestant Episcopal Church in the Diocese of Pennsylvania as are required by the canons of the diocese. (See Note 12)

ARTICLE 11

Incorporators

Section 1. The following are the names, residences and post office addresses of the incorporators: (See Notes 2 and 14)

Names	Residences and post office addresses

ARTICLE 12

Stock

Section 1. The corporation shall have no capital stock. (See Note 14)

WITNESS our hands and seals this day , A.D. 19 .

_____ (L.S.)

_____ (L.S.)

_____ (L.S.)

_____ (L.S.)

_____ (L.S.)

Acknowledgment

FOOTNOTES

1. Diocesan constitutional and canonical requirements as to procedures and context of Articles of Incorporation are found in Constitution, Article IV, Sec. 2; Canon 1, Secs. 1.1, 1.2, 1.3, 1.4 and 1.5; and Canon 12, Secs. 12.1 and 12.2. Articles of Incorporation are sometimes referred to in the canons as Articles of Association or Charters; "Articles of Incorporation" or "Articles" will be used in these footnotes as comprehensive of all these terms.

Note particularly that no church or congregation may apply for incorporation until it has complied with these requirements, and that the application for Articles of Incorporation must be accompanied by a certificate of the Secretary of the Convention that the proposed Articles have been approved by the Convention.

2. The actual incorporation will require the services of an attorney.
Pennsylvania law as to procedures for the incorporation of religious corporations is governed by the Nonprofit Corporation Law Act of May 5, 1933, P.L. 289, and its amendments. There are two alternative incorporation procedures available under the statute:
   (1) The traditional incorporation procedure under the Nonprofit Corporation Law requires a filing of an application with the Court of Common Pleas of the county where the registered office of the proposed corporation is to be located, accompanied by Articles of Incorporation, the certificate of the Department of State that the proposed corporate name has been registered with the Department, proof of the required advertising, and the certificate of the Secretary of the Convention that the proposed Articles have been approved by the Convention. The name must be registered in the Department of State within one year prior to the date of the application for a certificate of incorporation. The application for registration of the name must be signed by at least five incorporators. The incorporators are required to advertise their intention to apply to the court for a charter. In order to afford public inspection, the Articles, together with the certificate relating to the registration of the corporate name, are required to be filed in the office of the Prothonotary of the proper court at least three days prior to the day the application will be made to the court. After the court has approved the Articles, the Prothonotary is required to transmit the Articles approved by the court to the Recorder of Deeds of the county for recordation. The corporate existence will begin when the Articles are recorded.
   (2) The optional incorporation procedure under a 1969 amendment to the Nonprofit Corporation Law permits the filing of Articles of Incorporation in the Department of State of the Commonwealth of Pennsylvania, accompanied by proof of the required advertising. The certificate of the Secretary of the Convention that the proposed Articles have been approved by the Convention should also be filed. The corporate existence will begin when the Articles are filed with the Department.
3. It is suggested that the name by which a church is commonly known, such as "St. Thomas' Church, Whitemarsh," Grace Church, Mt. Airy," or "Protestant Episcopal Church of the Incarnation, Philadelphia," is sufficiently distinctive to serve as its corporate title.
4. Section 201 of the Nonprofit Corporation Law requires that not less than three of the five or more incorporators must be residents of Pennsylvania and citizens of the United States, its territories or possessions.
5. Section 2 is required by Sec. 203(3) of the Nonprofit Corporation Law. If it is

contemplated that the corporation will maintain a cemetery or burial ground, Section 3 may be added here in conformity with Sec. 214(3) of the Nonprofit Corporation Law.

6. This section is required by Article IV, Sec. 2 of the Constitution of the Diocese and is in conformity with Section 214(1) of the Nonprofit Corporation Law.
7. Membership may, if desired, be limited to lay persons. It is also permissible, if desired, to substitute "confirmed" for "baptized." As a result of a resolution passed at the January, 1969, Convention, the suggested minimum age for members has been lowered below 21; age 17 is suggested as it is believed that this will encourage participation by high school seniors. The Committee on Incorporation has advised that in cases where there are special reasons to do so it may approve extension of membership to young people under 17, but in no case would the Committee give favorable consideration to membership for persons under 14.
8. For parishes where the choice of members of the vestry would be too greatly restricted by requiring that they be confirmed the words "and confirmed" in the second sentence of Article 7, Sec. 1, may be omitted.
9. This provision is permitted by Section 214(2) of the Nonprofit Corporation Law. The rector is required to preside at all vestry meetings, when present, by canon 13 of the canons of the national church and it is optional whether he shall have a vote.
10. In drafting bylaw provisions in connection with the election of members of the vestry and terms of office refer to Section 502 of the Nonprofit Corporation Law and the Model Bylaws. Provision may be made in the bylaws for a rotating vestry, if desired. If it is desired that members of the corporation shall have the right to vote cumulatively for members of the vestry, the Articles of Incorporation or bylaws must so provide. Prior to 1969 the right to cumulative voting was required by the Constitution of Pennsylvania and by Section 606 of the Nonprofit Corporation Law.
11. This section is suggested by Canon 13, Sec. 13.2.
12. In connection with the amendment of existing Articles, attention is directed to the resolution adopted by the Convention of 1919 (Journal of 1919, p. 51) as follows:

    When any Parish desires any amendment to its Charter it is recommended that the Charter be so amended as to conform substantially with the model (foregoing) form.

    Canonical and legal requirements for amendments of Articles are set forth in Canon 1, Sec. 1.4 and Article VII of the Nonprofit Corporation Law.
13. The Committee on Incorporation will not, except in extraordinary circumstances, approve any Articles of Incorporation, or amendment thereof, unless such Articles or amendment conform with Article 3, Section 1 and with Article 9, Section 2, of the foregoing model form.
14. Attention is called to Section 203 of the Nonprofit Corporation Law which includes the following requirements with respect to Articles of Incorporation:

    Articles of incorporation shall be signed by each of the incorporators, and shall set forth, in the English language:

    (1) The name of the proposed corporation, unless the name is in a foreign language, in which case it shall be set forth in English letters or characters. . . .

    (2) The location and post-office address of its initial registered office in this Commonwealth.

    (3) A statement of the purpose or purposes for which it is to be formed, and that it is a corporation which does not contemplate pecuniary gain or profit, incidental or otherwise, to its members.

    (4) The term for which it is to exist, which may be perpetual.

    (5) The name, place of residence, and post-office address of each of the incorporators.

    (6) The names and addresses of three or more persons who are to act as directors until the election of their successors, and who may be given such titles as may be deemed appropriate, but who shall be subject to all of the provisions of this act relating to directors. The number of persons so named shall constitute the number of directors of the corporation until changed by the bylaws.

    (7) A statement whether the corporation is to be organized upon a nonstock basis or a stock share basis, and the aggregate number of shares, if any, which the corporation shall have authority to issue and the par value of each of the shares."

APPENDIX 11.10
DIOCESAN CONFERENCE CENTER

Last fall Diocesan Council approved a plan for an on-going community at Denbigh which would provide, aside from the usual conference, an atmosphere of unity, reconciliation and mutual concern. Because of the enlarged scope of the entire program, additional personnel was required.

The position of director, formerly held by the Rev. Joseph H. Laird, has been reorganized into two parts—program and business. Last spring the Rev. W. Christian Koch was appointed Director of Program, and the position of Business Administrator was filled in the summer by Mr. Claude D'Hermillon, a graduate of the University of Pennsylvania with eight years of business experience. He and his wife and children live in the gate house, and both Mr. and Mrs. D'Hermillon enter actively into the life of the community.

SUMMER PROGRAM

Core Group—seventy-seven young people lived at Denbigh for twelve weeks sharing community life and working daily in areas of need.

Youth Conferences—groups of high school students, averaging fifteen per week from eight different sponsoring denominations, joined in with the core community.

Denbigh Day Camp—organized and financed jointly by the Merion and Southwark Deaneries, one-hundred and sixty children participated in this very successful venture over a period of four weeks.

"Operation Greengrass"—through Fellowship House approximately eight-hundred young and two-hundred senior citizens were bussed out from center city.

Parish Picnics

Clergy use of pool

Altogether eight thousand persons used Denbigh during June, July, and August.

Because of the enlarged summer community, a greater deficit will be realized than previous years. However, the total cost of operation is well under the allocated amount for Denbigh.

A new source of income has developed from an agreement with the Vanguard School for winter use of the barn and two rooms of the main building as residence for some of their students. This agreement is on a year-to-year basis.

Respectfully submitted,

LOUISA B. MACLAREN
Chairman

APPENDIX 11.11

EPISCOPAL COMMUNITY SERVICES

As Episcopal Community Services approaches its one hundredth year of service to sick and troubled people it is committed to the acceptance of change in priorities and service goals as being part of the natural course of events. This year, the Board of Council adopted a "Statement of General Objectives," prepared by its new Committee on Program Planning and Coordination, which incorporates procedures for bringing the service goals of Episcopal Community Services under continuing review. This will enable the agency to respond sensitively and rapidly to the changing needs of the community and increasingly concentrate its attention on those human conditions in which wholeness is most generally and most cruelly denied and in which the need is least satisfactorily met from other quarters. To help in the determination of service goals, increasing effort was made to have the membership of the board of council and its committees include people of varied backgrounds and life experience.

There is a growing conviction on the part of the agency that its ministry should include a prophetic element in addition to its varied pastoral ministries to individuals. A Public Issues Committee of the Board, staffed by the Children and Family Service, has been active in defining the agency's position on current vital issues. The committee has urged action on the part of legislators, elected officials, and interested groups in areas affecting those served by Episcopal Community Services. The committee has concerned itself particularly with inadequate Public Assistance grants, discrimination in public housing, and the dehumanizing practices in the prisons.

A professional review of the internal and external communications of Episcopal Community Services was undertaken last winter. Recommendations of the study placed heavy emphasis on the need to strengthen the relation between the agency and the diocese. Implementation of priorities, which evolved from the study, is in progress, with assistance from outside counsel and a newly-engaged public relations assistant at Episcopal Community Services.

Agency employees are now benefitting from a revised pension plan, under membership in the non-profit National Health and Welfare Retirement Association. Agency contributions to this retirement and insurance program will be justified by the greatly increased advantages for employees.

The Institutional Chaplaincy Service has a great need for additional personnel to fulfill its mission to the imprisoned, sick, and elderly of the diocesan area. At least two more full-time chaplains are needed to answer the immediate and pressing needs of these institutionalized human beings.

A plan has been developed whereby the Children and Family Service will provide a social worker to assist some of the inmate and paroled members of the Fellowship of St. Dismas and their families as they seek to rebuild their lives. Two-thirds of the funding of this program is assured for the first year and the Children and Family Service, in cooperation with the Institutional Chaplaincy Service, is searching for a qualified social worker.

Grants from the Whitsunday offering of 1968 to the Fellowship of St. Dismas made possible the establishment of a loan fund for men and women recently released from prison and the compensation of two former inmates now working with recently released men.

We extend our deepest thanks to two devoted members of the Board of Council whose terms of service came to an end in 1969. Edwin S. Heins, Esq. has served on the board since 1951; Charles C. Sise was elected to Board of Council in 1943.

The following sections outline some of the year's highlights in the five divisions of Episcopal Community Services of the Diocese of Pennsylvania.

ALL SAINTS' HOSPITAL

The transition into the new East Building has been completed. The new facility is more than meeting expectations as a complete and effective answer to the special needs of a program for the rehabilitation and care of aging and handicapped patients.

By January 1, 1969, medical staff personnel was increased, so that full medical coverage to meet any contingency is maintained.

A full-time medical specialist in physical medicine has been authorized and is presently being recruited. Increase in physical therapy staff has also been approved. This will provide means to achieve even more rehabilitation potential of inpatients, as well as manpower for a considerably expanded outpatient service, in physical therapy.

In March, an in-service orientation and training program was inaugurated. The course is composed of a series of classes and discussion groups and is aimed at the indoctrination of employees in the care and treatment of aging and handicapped people, and the use of training sessions within certain departments for the development and maintenance of skills in patient procedures.

Major repairs to the entrance lobby and administrative offices are virtually completed. With additional lighting and installation of window-unit air-conditioners, the environment in this section, the main entrance to the hospital, will match that in the new East Building.

Authorization for relocation and enlarging the Hospital's pharmacy has been granted, and a contract has been let for furnishings and equipment in the new pharmacy.

THE CHILDREN AND FAMILY SERVICE

The Children and Family Service was one year old January 1, 1969, having been created from the union of Family Counseling of Episcopal Community Services and the Children's Center of the Episcopal Church.

The Children and Family Service serves families who come for counseling in relation to marital problems, parent-child relationships, and planning with and for older persons. Work with children provides foster home care, adoption placement, counseling for unmarried mothers, and care for emotionally troubled girls at Hart House.

The agency joined with several other community agencies to provide casework service for a program of continuing education for unmarried pregnant girls of school age. This project has as its main purpose the tutoring of girls so that they are able to keep up with their studies during pregnancy.

Much effort has been spent with Institutional Chaplaincy Service in planning the St. Dismas Fellowship Project, which will provide casework services to inmate members of the Fellowship in the Philadelphia prisons.

A planning committee has carefully reviewed the present program of Hart House and has begun to consider possible new directions in offering service to troubled young girls.

A year-long time and cost study is now underway to determine the cost of each service provided by the Children and Family Service.

The agency continues to provide a caseworker for the Jefferson Hospital Children and Youth Project, casework consultation to the Salvation Army Day Nursery and some casework service to Stephen Smith Home and James C. Smith Memorial Home.

CHURCH WORK AMONG THE BLIND

Church Work Among the Blind has found its most meaningful outreach in serving the disadvantaged blind. Typical ghetto problems of deplorable housing, inadequate medical care, rising prices and rents, fear of violence on the streets, etc., are more distressing to the blind, whose control over their environment is greatly diminished. Crisis situations occur more frequently and must be dealt with promptly. Upon study of a caseload of approximately 225 blind persons, one finds that nearly 40% of such cases reside in poverty areas.

Volunteers continue to be the major asset of the division, reporting nearly 3800 services to their blind friends, ranging from home visits to long-distance trips; from reading letters to taping books; from telephone calls to day-long visits to Clinic. Church Work Among the Blind staff totaled over 1000 contacts with volunteers in planning and coordinating these services.

However, the need for more volunteers has continued to be acute, especially for the 40% in the poverty areas where the need is greatest and the availability of volunteers, the least. Some attempts have been made during the past year to develop volunteer resources within these areas but the results have not begun to meet the needs. The search to find community resources continues where there are volunteer potentials. It is particularly hoped that parishes in these areas can be stimulated to produce more interest than has been evident in the past.

The blind residents of the poverty area look to Episcopal Community Services as a church-related agency that will help to right the many wrongs of which they are victims. We must meet this challenge.

INSTITUTIONAL CHAPLAINCY SERVICE

During the first half of 1969, the Institutional Chaplaincy Service continued to carry out its canonical duties of ministering to God's children confined in hospitals, nursing or convalescent homes and prisons. It did this with the same amount of staff it had at the turn of the century. Obviously the needs have grown far beyond those of 1900, not only in terms of numbers but in the professional understanding of human behavior, which reveals that a new type of pastoral ministry is required to meet those needs.

The greatest gaps in pastoral care occur in the correctional field and in work with the elderly in Riverview and nursing and convalescent homes.

Fortunately, clergy and lay volunteers have made valiant efforts to bridge this gap in service as associate chaplains, as volunteer visitors in nursing and convalescent homes, and as workers in the Fellowship of St. Dismas, which deals with men and women enmeshed in the correctional system.

In addition to their regular assignments, the five staff chaplains and one associate chaplain provide 24-hour a day, seven-days a week coverage through the telephone answering service. Chaplain Strickland, assisted by Chaplain McBride and Chaplain Kimball, teaches a one-semester course in Pastoral Care at Philadelphia Divinity School.

JAMES C. SMITH MEMORIAL HOME

The Smith Home continues to offer long and short term care to elderly convalescent women in a relaxed country atmosphere.

Spiritual guidance has continued to be offered by a chaplain who visits once a week and is on call at other times and a Sunday lay reader now in his fifteenth year.

Regular casework service is provided to aid in the adjustment of new residents and to deal with special problems. Medical consultation for residents and employees is available regularly with the Medical Director.

An Occupational Therapy Program was initiated this year under the direction of a volunteer, with 80% participation from the ladies.

Volunteers continue to provide invaluable service as visitors to individuals, as shoppers and drivers, and as group visitors—usually with the accompaniment of entertainment or special gifts—and always bringing good cheer.

In cooperation with two other residences for the elderly, plans are in progress for the construction of a new facility for aged men and women on the grounds of All Saints' Hospital.

VOLUNTEER SERVICE

The completion of the three-year Volunteer Service Project, funded in large part by a grant from the United Thank Offering, has yielded much information on the motivation and involvement of churchmen and women in volunteer activities. One result of the study has been creation of the permanent position of Director of Volunteer Services for the entire agency. Subsequently, the Board of Council established a Standing Committee on Volunteer Services.

Recruiting efforts continue to be the major emphasis of the program. The Episcopal community is kept informed of the needs for volunteers chiefly by cooperating clergy, who place notices in parish publications, Newsletters of Episcopal Churchwomen and other publicity. However, these efforts produce only a fraction of the responses needed to match the number of clients waiting for volunteer services.

During the summer months high school and college students gave valuable aid. Four orientation and training sequences for volunteers have taken place since last fall.

Individuals and women's groups have contributed handmade articles, as well as storebought items, which help our foster home and adoption programs, and blind, elderly and handicapped persons.

EPISCOPAL COMMUNITY SERVICES

ANNUAL REPORT STATISTICS

ALL SAINTS' HOSPITAL	
Total cared for	324
Medical Rehabilitation Unit	207
Extended Care Unit	59
Sheltered Care Unit	58
Total patient days	23,740
Medical Rehabilitation Unit	9,663
Extended Care Unit	2,429
Sheltered Care Unit	11,648
Capacity	82
Volunteers	69
THE CHILDREN AND FAMILY SERVICE	
Different families served	1,274
Day care for children in foster care, including Hart House	41,370
Unmarried mothers served	93
Adoption placements	12
Volunteers	25
CHURCH WORK AMONG THE BLIND	
Persons served	225
Volunteers	189
INSTITUTIONAL CHAPLAINCY SERVICE	
Total receiving counseling	3,572
Episcopalians admitted to counseling	736
Volunteers	28
Episcopal Volunteers	18
JAMES C. SMITH MEMORIAL HOME	
Total cared for	24
Total days of care	4,285
Capacity	15
Volunteers	3

CHARLES L. RITCHIE, JR.
President
THE REV. ARNOLD PURDIE, D.D., A.C.S.W.
Executive Director

APPENDIX 11.12

EPISCOPAL COOPERATING COMMITTEE FOR THE CHINESE CHRISTIAN CHURCH AND CENTER

Early 1969 saw two major changes in the diocese's relationships with the Protestant Americans of Chinese descent in metropolitan Philadelphia. Bishop Tsu ended a long and distinguished service to the Chinese Christian Church and Center with his resignation from the Board of Trustees. To replace him, Bishop DeWitt has appointed Mrs. Charles S. Sterrett, whose devotion to many duties is widely known, and who will represent the Episcopal Church with all the dedication of her great spirit.

Bishop Tsu subsequently resigned his chairmanship of this committee, but gave all assurance of his continued strong interest in remaining a member. To replace him, the Very Rev. Charles H. Long, Jr., was elected chairman, while Mrs. Sterrett was elected vice chairman. The committee finds itself blessed to have as its top officers two individuals of such calibre, who can provide the necessary stimulus of leadership to continue the movement forward, commenced under Bishop Tsu, the late Rev. Percy Stockman, and other stalwarts of the past, in helping to supply our Chinese-American neighbors with the financial means to maintain their church.

The members of the Episcopal Co-operating Committee extend their warmest wishes to Bishop Tsu and his lovely wife for their golden years, and look forward to seeing them from time to time here.

Submitted through the Ven. Robert M. Wainwright, Archdeacon, for the Episcopal Cooperating Committee:

Mrs. Henry P. Brown, Jr.
Mrs. Henry J. Gideon
The Rev. Charles H. Long, D.D.
The Very Rev. Charles H. Long, Jr., *Chairman*
Mrs. William P. Molloy
Joseph Paul Morris, Jr., *Treasurer*
Deaconess Katherine Putnam
Mrs. Charles S. Sterrett, *Vice Chairman*
Mrs. Leonard P. Swenson, *Secretary*
The Rt. Rev. Andrew Y. Y. Tsu
Miss Rachel W. Walker
Mrs. Dane E. Wells

ESTHER M. SWENSON,
Secretary

APPENDIX 11.13

PROPOSAL TO DIVIDE THE DIOCESE

The 185th Convention of the Diocese of Pennsylvania directed the formation of an ad hoc committee to conduct a thorough study of the possibility of dividing the Diocese of Pennsylvania into two or more dioceses. Due to the difficulties in making a thorough study during the shortened interconvention period, the Bishop and council appointed a committee to plan the operation of such a study and to make a preliminary investigation. The chairman of the committee is William White, Jr., Chancellor of the Diocese.

This committee studied the 1967 General Convention report and failed to find a mandate regarding the maximum size of a viable diocese. Rather, the committee agrees with the Joint Commission on Structure of the national Church which made the following statements in its report to General Convention II:

. . . the 62nd General Convention adopted criteria for a viable Diocese and commended these criteria to the Dioceses.

The standards thus established were, however, only on a minimum basis. Stated briefly, the criteria are: A resident Bishop; not less than thirty viable congregations and thirty clergymen; a metropolitan area at the center of the Diocese; supportive services and sensitivity to the needs of the Church in the Diocese; the ability to finance the diocesan office, the episcopate, and the supportive services, while assuming its share of the General Church Program and Budget; and the necessary resources of active leadership in ecumenical affairs.

No provision or suggestion was made about criteria for the *maximum* size of a Diocese.

and:

THE HOUSE OF DEPUTIES informs the HOUSE OF BISHOPS that it *has adopted* the following resolution:

Resolved, the House of Bishops concurring, that the sum of $10,000.00 be appropriated to the Joint Commission on Structure to enable it to carry out the directions of this Special General Convention concerning matters to be presented to the 63rd General Convention (1970) in Houston; of which amount, the sum of $5,000.00 is appropriated for the determination of the viability of a Diocese as set forth in the Interim Report of the said Joint Commission. (September 4, 1969)

The Joint Commission on Structure has now asked the Diocese of Pennsylvania to share with the commission in the process of evolving appropriate standards to determine the "viability of a Diocese."

This committee therefore recommends that:

1. The Diocese of Pennsylvania delay further study on this proposal until the Joint Commission on Structure reports to the General Convention meeting in Houston in 1970; and
2. The Diocese of Pennsylvania offer all possible assistance to the Joint Commission on Structure in making its study; and
3. That the Bishop appoint a committee to work with the Joint Commission on Structure.

Respectfully submitted,
WILLIAM WHITE, JR., ESQ.

APPENDIX 11.14

PUBLIC ASSISTANCE COMMITTEE

Introduction

The Diocesan Committee on Public Assistance was formed at the direction of the January, 1969 Convention of the Episcopal Diocese of Pennsylvania. It is a committee of clergy and laity* appointed to investigate and report to the Diocesan Council and to the next Convention on

*The composition of the committee appears at the close of this Report. In addition, Francis Ballard, Esq. was appointed to the committee and contributed importantly to its work at a number of meetings before professional responsibilities led to his resignation. The committee was most effectively staffed by Miss Susan Hiatt and (before his departure from the diocese) the Rev. Arthur C. Barnhart.

. . . the effect of existing 'welfare' programs upon the recipients in terms of human dignity, spiritual integrity, family unity and individual initiative and resourcefulness. . . . The committee was further instructed to make recommendations . . . for constructive action by the church and governmental bodies to eliminate or minimize inadequacies, injustices, inefficiencies and dehumanizing aspects of the present systems.

The committee has held ten formal meetings over the course of the spring and summer. It has heard testimony from state welfare officials, Welfare Rights Organization officials and a state's attorney on the aspects of our present welfare system listed above. In addition, arrangements were made for each committee member to have dinner in the home of an assistance recipient in Philadelphia and to attend a meeting of a local welfare rights group. Opportunity was also given for the committee members to visit a welfare rights booth at the local district offices of the Philadelphia County Board of Assistance.

The committee announced, via "Interim" and "Panorama," that it would welcome comments or testimony from anyone in the diocese who felt he had something to say about welfare. It received two inquiries, one of which led to the testimony of a state's attorney. In addition a great deal of written material was distributed to the committee members for study. (See Appendix III.)

As a result of these activities the committee has been able to make some judgments on our present welfare system in terms of its tasks. The first section of this report deals with our evaluation of the present welfare system.

Part 1. The Present Welfare Program and its Effect on Recipients.

The system of welfare that the committee dealt with is the system founded on the Public Assistance provisions of the federal Social Security Law of 1935. This law was divided into three major sections, Social Security Insurance, Child Welfare, and Public Assistance. Under the provisions of this law, as amended over the years, Public Assistance is a right that any American in need of basic support is entitled to apply for. The money in Public Assistance comes from Federal and State funds. In Pennsylvania the program is centrally funded and administered by state government. Public Assistance is granted by categories in accordance with federal and state law.

The categories of Public Assistance are as follows:

1. Old Age Assistance (OAA). This assistance is for Americans over 65 who have no other source of income or whose income from other sources (Social Security, relatives, Veterans Benefits, etc.) is considered inadequate to meet their needs.
2. Blind Pension (BP). This category is for those citizens between 18 and 65 who are blind and have inadequate income as well.
3. Aid to the Permanently and Totally Disabled (AD). For those between 18 and 65 who are unable to support themselves due to a permanent and total disability, physical or mental. Many ex-mental patients are enabled to live

in the community rather than in state institutions under this category. The category was added in the 1950s.

4. Aid to Families of Dependent Children (AFDC). This category is to support children under 18 and in school in families in which income is inadequate. In the early 1960s the law was amended to make children in the families of unemployed fathers eligible so that low wage earners would not be forced to leave their families to make them eligible for assistance.
5. General Assistance (GA). This category is for those who do not fall into the other categories but who are unable to provide for themselves. This would include temporarily disabled people under 65 without children or people who are faced with a sudden and temporary emergency. Pennsylvania is one of the few states that grants as much money in this category as in the others. Since no federal money is granted in this category most states allow less for those eligible here.

With this brief overview of the program we are discussing, let us now turn to the demeaning and destructive aspects of the system.

A. Human Dignity.

The committee identified several ways in which the present welfare system robs recipients of their dignity as human beings. First and most important in this respect is the fact that people who are receiving assistance are in no case given enough money to live in health and decency. In 1957 this state set a minimum standard for health and decency that was to be the base for assistance grants in all categories. The state has never paid recipients more than 90% of that standard and until very recently only paid between 65 and 70%.

The inadequacies of grants are obviously materially devastating to recipients. This inadequacy is also devastating in terms of a person's dignity, for, despite the language of the law, the size of the grant tells him he is only worth a percentage of what other "self-supporting" people are worth. It was pointed out to the committee by a state welfare official that this is by far the most perversive indignity in our present system.

Another subtle but perversive affront to the dignity of the recipient is the disrepute in which welfare is held by the American public in general. The recipient is part of this public and like the rest of us is generally convinced that recipients of public assistance are lazy bums who would rather live high off the taxpayers than support themselves. The average stay on assistance is two years so that most recipients come to it in desperation as adults and see themselves as entering a despised class by accepting assistance. Children on assistance are constantly exposed to these attitudes as well and grow up thinking they are somehow "bad" because their families receive assistance. Living with the constant feeling that one is unworthy has a devastating effect on human dignity.

B. Spiritual Integrity.

Obviously the factors that rob a person of his dignity also affect his spiritual integrity. There are additional factors in our present system that reach to the very

soul of a recipient and further undermine his own and others' perception of him as a human being. The first of these is the assumption, built into the system, that a person applying for assistance must prove beyond a doubt the veracity of his statements and his need. Our government has a number of "transfer systems," that is, ways in which public funds derived from taxes, etc., are given to those who need it. Social Security benefits, Veterans benefits, farm subsidies, etc., are all transfer systems. Public Assistance is the only transfer system in which the applicant is assumed to be ineligible until he can prove his eligibility. In the other systems a simple statement that the applicant is not lying about his situation is all that is required for him to receive benefits. Applications are then checked at random for fraud. In Public Assistance the entire situation of each applicant must be checked before he receives any benefits. In addition to the effects of the investigatory process itself on his integrity (and anyone who has ever been called in for a check by the Internal Revenue Service will begin to understand how this feels), the recipient is burdened by the knowledge that it is only in applying for public assistance that he is subjected to this invasion of his private life.

Another aspect of the present system that affects a person's integrity is the assumption built into the system that every recipient is, by virtue of his financial need alone, in need of "social services" also. Every recipient is assigned to a caseworker who is supposed to help him with his personal problems and aid him in getting off assistance. In theory this sounds very wise, but for a number of reasons it has become one of the most destructive aspects of the present system.

Our committee was able to observe on several occasions the deepseated bad-feeling between recipients and welfare officials. Each group misunderstands the other and tends to stereotype its members. Recipients look upon caseworkers as policemen and spies rather than as being those who help people. Workers see recipients as evasive and dishonest or helpless and incompetent. The reasons for this state of affairs are many. Caseworkers are overworked and underpaid and recipients are wary of broken promises and the false hopes well-meaning workers have sometimes held out to them. Not being able or willing to trust those whose job it is to win one's trust is very destructive to spiritual integrity. Furthermore, the assumption that every recipient needs social work help reinforces the recipient's fears that acceptance of public assistance is a sign of his weakness and personal inadequacy.

C. Family Unity.

Unquestionably our present welfare system tends to destroy families. This was the opinion of all who testified before the committee though there was wide divergence on why and how it happens. A state's attorney who appeared before the committee felt that families "stage" desertion and separation so that they may clandestinely add a welfare check to the father's income. No proof of this allegation was offered but the attorney felt that experience as a lawyer in Women's Criminal Court bore it out. On the other hand, recipients pointed out that the present system of requiring mothers to locate deserted fathers and bring them to court often endangers women who attempt to sue estranged husbands.

Another strain on families in the present welfare system is the state's requirement

that relatives (parents, children and spouse) support recipients as far as they are able, or be sued. This is especially hard on the elderly, who often go hungry rather than burden their children as the law requires. When family members are forced to sue each other the resultant family breakdown is to be expected.

Furthermore, youngsters on their first jobs often disappear rather than assume partial support for their parents and siblings.

D. Individual Initiative.

A state welfare official pointed out in his testimony to the committee that the present system effects the destruction of initiative by insisting that a person be in desperate need before he is eligible for assistance. A marginal family faced with huge medical bills, for example, must deplete its savings, insurance and all other assets before becoming eligible for assistance. Thus the system, in fact, creates poverty because it is unable to intervene before a family has reached abject poverty.

Furthermore, incentive is stifled by regulations that require earnings above $30 per month to be returned to the welfare department or deducted from the grant.

Finally, if a recipient does enroll in a training program or take a job he must make extensive reports to his caseworker and is faced with a great deal of red tape. In most cases he either goes to work without reporting it and runs the risk of losing his assistance altogether if found out, or else he does not take the opportunity offered. Since most jobs he is likely to find are both marginal and temporary it often is not worth the bother.

E. Resourcefulness.

All of the factors mentioned so far affect a person's resourcefulness directly or indirectly. The committee was struck by the way so many factors, attitudes and regulations conspire to make recipients feel defeated, worthless and, worst of all, permanently trapped in poverty and dependency. A person on assistance is not allowed to accumulate any capital, so that resourcefulness in the sense of saving for any long-range goal is out of the question.

Anyone in this state who receives assistance is further subject to a state lien on his real property which will be in effect, though very seldom executed, not only as long as he remains on assistance but beyond that time until he or his children are able to repay it.

The final irony of this is that the system does in its own twisted way encourage resourcefulness. Recipients have to be extremely resourceful to manage at all on their inadequate grants. This kind of resourcefulness is highly developed among recipients and includes such skills as making palatable pancakes without eggs or evading and dodging creditors and bill collectors. It is tragic that so much ingenuity and talent must go into basically nonproductive resourcefulness.

Part 2. The Administration's Proposal

On August 9, 1969, President Nixon announced his Administration's program for welfare reform, which was later detailed in a message to Congress.

The President's statement acknowledges the failure of the present welfare programs, in terms which recognize many of the points made in Part 1 of this report.

It then proposes abolition of the present welfare system as such and adoption in its place of a "family assistance system."

The new program would involve a large initial increase in federal funding as compared with the present welfare program, but would hold out the hope of diminishing cost over the long range through work incentives, manpower training, employment opportunities, and day care centers for preschool children.

The changes reflected in the new family assistance system relate most significantly to the field of AFDC.

A federally funded minimum family income would be established (e.g., $1,600 for a family of 4), tied in with work incentive features permitting retention of the first $60.00 a month of income plus one-half of the earnings over and above this figure up to a total income fixed on the basis of family size. These figures would all be uniform throughout the country.

The same treatment would be accorded to underemployed persons (termed the "working poor" in the President's statement) by means of a family assistance income supplement.

Acceptance of benefits under the new system would be conditioned on acceptance of available employment or training for employment, except in the case of persons unable to work. (In this connection, the mother of preschool children would apparently be considered able to work if one of the newly projected day-care centers is available.)

The practical operation and effect of the new system will undoubtedly become clearer as implementing legislation is considered by Congress.

It is already clear, however, that this action of the administration in the field of welfare, while hardly satisfactory in terms of granting a minimum standard of decency of living, has presented a unique opportunity for a vital discussion of the desperately needed changes in the provision of public welfare in the nation.

Part 3. Recommendations

The committee recommends that the Convention of the Diocese of Pennsylvania:

A. Reaffirms its conviction that an adequate, humane and well administered system of Public Welfare is vitally important in the life of the Nation, and is a valid concern of the Church;

B. Finds the present Welfare system inadequate and inhumane in providing insufficient levels of benefits and in affecting adversely the human dignity, spiritual integrity, family unity and individual initiative and resourcefulness of recipients, in the ways mentioned in Part I of this report;

C. Commends to the members of the Diocese for study and appropriate action the opportunity which will be presented to the Congress by the Administration's proposal of a new Public Welfare System;

D. In particular commends to the Rectors and Vicars of the various parishes and missions of the Diocese that they encourage their lay people to write their congressmen in regard to this new welfare system approving of its strengths where it will indeed lessen the inhumane and spiritually degrading aspects of welfare for the poor, and to disapprove of any system of work requirements

that would separate parents from their families or force work on any of the 95 to 98% of the persons on welfare who are incapable of working; and further urge that the strongest federal regulations be placed in this new system to insure that the money to be funded to local state and city governments go to the persons most needing it, regardless of their race or creed; and

E. Authorizes and requests the Bishop, by such means as he may determine, to make available in the Diocese occasions for the presentation to, and discussion and study by, members of the diocese of the subject of Public Welfare, to the end that churchmen may be well informed and articulate in regard to the issues with which the Congress will be dealing in considering the Administration's proposals or any amendments thereof or substitutions therefor.

Respectfully submitted,

THE REV. W. BENJAMIN HOLMES — HOWARD KELLOGG, ESQ., *Chairman*
MR. FRANK INNES, JR. — MRS. ROXANNE JONES
MISS SUE JOHNSTON — THE REV. JOHN STUDEBAKER
MRS. AGNES WILLIAMS

APPENDIX 11.15

RENEWAL AND MISSION OF THE LOCAL CHURCH

October 1969

The Committee was formed in November 1968 by Bishop DeWitt, at the request of the Diocesan Council, with the purpose of working toward the revitalization of the local church. In this report we will describe the situation as we see it and offer some preliminary recommendations.

1. General Assumptions and the Nature of the Crisis Facing the Local Church

What is the scope of the crisis facing local churches today? There are many indications that the health of the parish church in the Diocese of Pennsylvania is deteriorating. Some of the local congregations suffer only a malaise. Some are in the grip of wasting illness. Only a relative few seem in robust condition. On a typical Sunday in the diocese, only 3 out of 10 Episcopalians attend church. The times we live in can only accelerate the decline unless positive steps are taken to reverse it. The great majority of churches simply are not dealing with the human situation in terms of the Gospel, making of religion a separate segment of life which takes the form of liturgical and social activities, but which is isolated from every important issue of life. The Church has allowed itself to become a parenthesized phenomenon in American life.

The young people now coming of age, those who would be the future leaders of local churches, are more impatient of irrelevance than perhaps any other generation in history. Pelted from infancy up by the instant realities and fictions of television, mobile as never before, they are emphatically turned off by the comfortable platitude and the comfortable pew. The reaction applies in even greater measures to young priests emerging from seminary.

The parish church has been around for a long time—since the Middle Ages. No doubt, it will survive long into the future. But unless it is to substitute form almost

entirely for power, its orientation, its image of itself—in brief, its mission—must be renewed and revitalized.

Even in churches where emphasis supposedly is on "our own," the effort frequently falls dramatically short of what Christian mission could be.

Too often the parish church has become a sanctuary, intent upon survival, rather than a Christian sign, an agency of mission.

Too often its concern is with buildings, maintenance, material effects, with a rigid structure of congregation administration which excludes, rather than includes.

Too often it regards the priest as the only minister in the congregation, the source of almost all leadership and action, a hired "holy man."

Too often conflict is regarded as universally bad and divisive and not as the creative force that it can be.

Too often the parish church becomes an island, isolated alike from deanery, diocese and nearby churches of other denominations.

A congregation's mission can take a hundred forms, depending on where it is and what its opportunities are. Yet many a local church seems to perform no mission effectively.

Two broad areas of congregational mission can be distinguished: internal or private ministry (to those *within* the church) and external or public ministry (to those *outside* the church). How can we improve what we are doing in each?

First, our ministry to those within the church. The parish church is uniquely equipped to minister to people in their private worlds. But how well does it do that? Does the liturgy, by dry repetition of the familiar, become an anesthetic? Is the preaching "safe," insulating the searing questions of Christ from issues at hand?

How many congregations—clergy *and* laity—really minister to personal problems of moment: divorce, drugs, old-age loneliness, extramarital sex, poverty and affluence? For that matter how many members of local churches really even know each other? Diocesan clergy have been astounded to discover vestry members who do not know the occupations of the vestrymen next to them.

How many churches not merely open their doors to the poor and members of minority races but actively encourage their attendance?

In how many local churches is Christian education for young and adult a matter of superficial indoctrination?

The questions really are rhetorical, for the answers in all too many cases indicate dismaying inadequacies in our ministry to persons in the private sphere.

Now, the ministry of the Church, of all its members, in the world: local churches cannot be expected to be prime movers in coping with all moral issues. But prime motivators they can be. And it is in this role as the disturbers of conscience that many parish churches fall short of real mission.

How many congregations, for example, have discussed, confronted, taken any action on the moral issues of Vietnam, peace and arms control, the impoverished two-thirds of the world, poverty and racism at home, the campus ferment and many others? Perhaps it is symbolic that only a handful of parish churches in the Diocese have

Christian Social Relations committees. This is hardly an ultimate test of concern but it may be an indication.

Often the reaching hand of Christian concern is extended by a tiny few. The rest of the congregation, in apathy, fear of controversy or paralysed by conflicting loyalties, holds back. And in place of churches, secular agencies arouse the consciences of men against injustice and abuse of power, greed and uncaring.

Forfeiture of mission, repeated or continual, is an invitation to decay. That process is visibly at work in all too many congregations of the Diocese of Pennsylvania.

II. The Contemporary Setting of the Local Church

The local church's ministry of response must be specific, human, inclusive and related to the style, setting, and statistics of life today.[1]

Participation in a local congregation is no longer "the thing to do" in our American society. There are revolutions in education, science, technology, and morality which challenge traditional beliefs. Galloping specializations make depth communication across vocational lines increasingly difficult. Expanding leisure presents more and more rootless mobility in the population and disengagement from traditional church and community involvements. The participation of the middle class in growing affluence and mobility means that for many absence from their home church on the weekends is a normal state of affairs.

The American population in its urbanizing society is breaking with past values because of the changing quality and style of life being shaped by the new environment. It is an environment of specialization in work and freedom in leisure, of the pervasive influence of mass communication, of the extensive effects of the computer, and of other new scientific break-throughs in many fields. The extent of this discontinuity is not yet evident. For example, a distinct youth culture is emerging, stylistic in emphasis, but on a more profound level alienated from the values of their elders, emphasizing the importance of "now." This mentality seeks to develop a value structure compatible with the threat of nuclear annihilation on the one hand and participation in the struggle for social justice on the other. This youth culture is perhaps a foretaste of tomorrow's realities.

Technological advance, another example, seems to offer the promise of release from drudgery and the increase of leisure for many. Yet the burden of exclusion from the affluent society falls disproportionately on the black American, along with aged, the handicapped, and youth entering the job market. Trends indicate a growing culture, educational and financial stratification in society in terms of three groups: the "managers" of society whose leisure and psyche are sacrificed to their profession; the growing number of people who must find meaning in increased leisure rather than in significant work involvement; and the permanently depressed part of the population, some 38,000,000 Americans, the one fifth of our nation living at or below the poverty level.

A third example of this developing quality and style of life can be seen in the expanding metropolitan setting of life today. Here, suburban growth promises to be less intense and urban renewal spawns new cities within the old. The well-to-do move back to the central city, while suburban industry pulls blue-collar families to the edge of the metropolis. Apartment cities tower over mid-town and suburbia. Youth and senior citizens, not families, are the exploding populations. Racial and class tensions, brought on by continued oppression arising out of personal prejudice and institutional racism, lead to the alternation of apathy and erupting violence.

The total metropolitan complex with its pluralistic life styles, rather than the monolithic suburban sprawl, is the setting where vital ministries of reconciliation in response to God's living action are both needed and demanded. Local congregations face three fronts at once: 1) an expanding, complex, mobile population involved in 2) accelerating cultural changes which 3) confront the people of God with an urgency for developing more effective ministries of reconciliation in today's world.

Although statistics remain valuable indices of a congregation's effectiveness, the church's institutional success does not depend on statistics alone. Size and safety are not the basic issues. To follow Christ in the life-structures of this society, to probe the frontiers of Christian service, to build a witnessing community responsive to God's reconciling work—these should be among the goals of every congregation.

III. The Response of the Local Church

In his introduction to "The Autobiography of Malcolm X," M. S. Handler makes this statement:

> Thirty years of experience as a reporter in western and eastern Europe (have) taught me that the forces in the developing social struggle are frequently buried beneath the visible surface and make themselves felt in many ways long before they burst out into the open. These generative forces make themselves felt through the power of an idea long before their organizational forms can openly challenge the establishment.
>
> It is the merit of European political scientists and sociologists to give high priority to the power of ideas in a social struggle. In the United States it is our weakness to confuse the numerical strength of an organization and the publicity attached to leaders with the germinating forces that sow the seeds of social upheaval in our community.

This statement applies to the ecclesiastical community as well as to the political community. Beneath the surface of the ecclesiastic community new generative forces propelled by radical ideas are building up pressures that are already cracking the walls of the old ecclesiastical structures and in time will re-shape the present organizational forms, which many feel inhibit rather than expedite the mission and ministries of the Church.

The Church is not alone. Familiar educational, political, industrial, commercial and social service structures have all become outmoded. Neither is the Church the one most rigidly resistant to restructuring and re-tooling. Many signs reveal a creativity of mind and flexibility of design within the Christian community which offer some reason for hoping that the religious aspect of our social revolution need not be unduly traumatic, though changes certainly will not be accomplished without some institutional turbulence and personal travail. It is in response to the potent ideas which generate the pressure for change in the Church that experimental strategies of mission and new models of ministry are being explored and devised in many places.[2]

The committee believes that the local church can respond responsibly to the needs of its immediate environment only by re-thinking its vocation and purpose. This is an

essential first step in the process of renewal and revitalization. Each church must grapple with a number of questions concerning its beliefs about God, man and society and work out ways for its worship, structure and program to reflect more faithfully these beliefs. In this process, our theological and sociological assumptions will be made explicit instead of remaining unexamined.

The movement for renewal can find its theological rationale from St. Paul's missionary methods as outlined particularly in the First Letter to the Corinthians, chapters 12 and 13. Briefly, Paul advocates that the Church is the Body of Christ. He states that the Body is made up of many parts, each one playing a specific function. In other words, he sees specialization as essential to a healthy body. The absurdity of today's structure is revealed by the fact that we have lumped nearly every one of the tasks that Paul outlines into the job description of the contemporary minister. This has led to a situation in which as many as two thirds of the students in some seminaries indicate they cannot accept the present definition of the ordained ministry. The restructured Church will be based on a differentiation of function, on a recognition that some are called to preach, some to be prophets, some to be helpers, some to be administrators, some to teach.[3]

The fragmentation of life today is so great that it is not possible for every local church to minister creatively to each fragment. The local church will be frustrated if it expects to be all things to all men. A church's overall purpose may be broad, but it should also have specific contemporary mission goals and objectives, determined by the needs of the particular congregation and of the immediate community.

IV. Goals for the Local Congregation

In light of the new context of the Church's mission of reconciliation and the vastly changed and changing setting for the local church, clear contemporary goals are of primary importance. Such goals should not only reflect the current realities of American life, but also accommodate and encourage further reformation within the Church itself. Too often the inadequacy of goals has resulted in the inadequate content and ordering of the life of local congregations. One recent study shows that a basic issue in church development tends to be "goal subversion." The congregation's "formal" goals (its theologically defined purposes of establishing a community of love, nurture and service) too often fall victim to its "survival" goals (its statistically defined purposes of securing more members, more money, larger buildings, and expanding organizations).

The following goals are basic to the life of a local church.[4]

A. EACH CONGREGATION SHOULD BE AIMED AT ONE OR MORE PARTICULAR COMMUNITIES OF RESIDENCE, INTEREST OR INVOLVEMENT.

Contemporary life involves people in a variety of relationships which become specific communities of interest. People are seldom restricted to one community, but they are related to a variety of communities in an intermix of concerns.

The primary community for most congregations is the residential community.

There are, however, other communities of interest upon which a congregation might focus:

1. *Residential Communities.* Subdivisions, apartment complexes, urban renewal, retirement communities.
2. *Commercial Communities.* Shopping center ministries and/or ministry to the employed personnel of the center as well as to shoppers and nearby residents.
3. *Vocational and Special Purpose Communities.* Professional and occupational groups, business and office centers, industrial areas, medical centers, university complexes.
4. *Age Group Communities.* Young adults, youth, retirees, college students.
5. *Communities of Special Concern or Interest.* Urban issues, public affairs, civil rights, war and peace, the arts, etc.
6. *Communities of Leisure and Recreation.* Summer chaplaincies, recreational communities.

B. EACH CONGREGATION SHOULD BE DESIGNED TO FULFILL PARTICULAR MISSION OBJECTIVES

The specific objectives upon which a congregation decides to focus should be set forth in its "mission design." This requires a careful reflection upon the meaning of the Gospel, a searching out of the needs and the issues of the particular community, and a projected involvement in them in such a way that God's purpose of love and justice may be furthered. To confront persons with the gospel of God's action in Christ requires that the entire life of the congregation be geared to its mission task. This implies that the nature of its worship, its preaching, its teaching, its organizational structure, and its building facilities will be determined by its particular goals and tasks. The nature of its design should be determined by the nature of the communities of residence, interest, or involvement to which the church is directed.

C. EACH CONGREGATION SHOULD POSSESS BOTH A PERSONAL AND A CORPORATE CHARACTER OF MINISTRY

The ministry of a congregation has both an inner and an outer life. In each dimension there should be both a personal and a corporate character.

Within the life of a congregation there must be provision for the care and the nurture of individual persons. This includes persons of all ages and conditions. Pastoral care and counseling, visitation of the sick, things that enable individuals to attain mature Christian faith are all parts of the concern for persons which must be maintained. This concern must be shared by clergy and laity.

There is also the necessity for a healthy corporate life within the congregation. It is within this setting that individual health may be enhanced, and a deeper sense of human growth, responsibility, and maturity may be developed. As groups learn together and express their faith through worship, study, dialogue and action, the corporate church begins to have significance and movement in the fulfillment of its purpose. Adequate ordering of group life within the congregation is the springboard to both individual fulfillment and effective mission in the world.

In its external dimension of outreach and mission there is also both a personal and

a corporate character to ministry. It is individuals in the world who experience suffering, alienation, despair and injustice. It is individuals in the world who ultimately respond to the Word, as it is proclaimed by word or deed. But in our day it is equally important to recognize that the individual may never have the opportunity to respond unless the individual Christian and the congregation sense their corporate and individual responsibility to work toward fulfilling the will of God in the corporate relationships of people in contemporary society, seeking to relieve the conditions and alleviate the causes of individual and group suffering and injustices. This vision of responsibility should include not only the local mission of the congregation but also its integral relation to the national and world wide mission of the Church.

D. THE MISSION DESIGN FOR EACH CONGREGATION SHOULD PROVIDE FOR FLEXIBILITY IN ITS DEVELOPMENT IN ORDER TO ADAPT TO CHANGING NEEDS

History has adequately indicated that both the focus and the function of congregations change as the world around the church changes. To accept this fact of contemporary life means that each congregation must conceive of its organization and program focus as provisional in character. To be functionally oriented the congregation must be prepared to be adaptable—to fit its structures and programs to the changing needs in the community it seeks to serve.

Communities change, people move, issues and problems come and go. Some congregations will be larger, self-supporting, more permanent. Others will be smaller and less permanent. Innovation, exploration, and short-term task groups should be encouraged. But above all, flexibility to remain responsive to changing needs and dimensions of ministry should be a continuing quality of the life of each congregation as it seeks to be obedient to God's purpose in mission.

E. EACH CONGREGATION SHOULD POSSESS A CONTINUING SENSE OF ITS INTERDEPENDENCE WITH THE WHOLE CHURCH

A local church is a unit of the Church Catholic. It is not its own, but is part of the mission of the whole Church. It has a relationship with and is interdependent with every other Episcopal church and ministry as well as with churches and ministries of other communions. This fact is particularly important to remember when considering the establishment of new congregations. Nothing should be done separately that can be done cooperatively or jointly with other congregations or ministries of our denomination or other communions in terms of planning, program, financing or building. Interdependence and unity in mission today must be developed not only in theory, but in fact.

THIS SET OF GOALS ARISES OUT OF THE WORLD SETTING IN WHICH THE CHURCH FINDS ITSELF TODAY AND TO WHICH IT MUST ADDRESS ITSELF AS AN AGENT OF RECONCILIATION.

V. *New Ways of Viewing the Purpose of the Church*

We believe that recent theological thinking, together with rapid sociological change will modify the role of the local church. It has been suggested that the Church traditionally has been thought of as a sanctuary and that it would be more appropriate today

to see the Church as a sign.[5] The word "sanctuary" conveys rather well the kind of siege mentality which all too frequently has dominated the Church's self-image. A sanctuary is a place of refuge, situated in a hostile environment, which justifies its existence by bringing men to its premises in order to protect and nourish them. For a long time, the Church conceived of itself more or less in this way, as a kind of sacred vessel or receptacle, possessed of saving resources not available beyond its visible circumference. The mission of this Church was to extend its unique riches to all men by laboring to contain all men.

The term "sign" is a concept that runs counter to the major premises of sanctuary thinking, and in so doing it offers a radically new starting point for reflection on the Church and its mission. Unlike a sanctuary, a sign is meant to point beyond itself and to have its impact outside itself. Unlike a sanctuary, a sign is not an enclosure, but a disclosure. A sign performs its function not by containing, but by communicating; not by annexation, but by representation. In relation to their respective environment, sign is a humble image, a sign is co-operative; a sanctuary is competitive; a sanctuary finds within itself any action which is really important, a sign points beyond itself to where the action is. In a word, the main improvement of sign over sanctuary as an image of the Church is the quality of openness to its environment which, in application to the Church, means openness to the world.

Once the idea of sign is substituted for sanctuary as a working image of the Church, the crisis of mission assumes new proportions. It is no longer a matter of wondering if the Church as mission really has a job to do, but of wondering if the job it has to do really is being done. The real crisis of mission today is the Church's failure to function consistently in the world as a relevant sign of God's redeeming love, a failure to be present and active in today's version of the human conflict, a hesitancy to take sides, a refusal to speak out. The failure of the Christian mission today is not a failure to convert the world to the Church, but a failure by the Church to see the world as the focus of its mission. This failure is due in great part to the persistent influence of sanctuary-thinking and irrelevancy in the Church today. Sanctuary-thinking turns the Church in upon itself and away from the world and its problems. Retaining, increasing and nourishing its members are its chief preoccupations. Individual conversion and salvation are top priorities. Needless to say, a gigantic institutional structure and enormous monetary reserves are required to keep such an operation going. As long as the Church labors under this kind of self-image it will experience a dilemma between the need to retain its membership and the need to espouse unpopular social causes. A sanctuary Church will always be preoccupied with numbers, for a sanctuary is simply a failure if it does not keep most people inside. The Church as a sign, on the other hand, is free to concentrate its energies on the demands of relevancy. For as long as a sign is communicating, it does not have to apologize for being small. If the Church is to emerge successfully from the crisis of relevancy in which it is now engaged, it will be through a gradual awakening to the fact that the world, and not the Church, is the focal point of God's saving action, and that the Christian mission is a joining in that activity in the world.

The Church has been called together not for its own sake, but for those outside its membership, to serve as a sign and instrument of God's universal saving purpose. Seeing the Church as God's sign in the world does not deny its role as source of strength, nourishment and hope for the faithful, but it does raise, quite vividly, the question of emphasis and major thrust. The manner in which a local church faces this sign-sanctuary issue will be reflected in its own statement of purpose and goals, and will reveal the extent to which it is handicapped by introversion, parochialism and clericalism.

VI. Recommendations

As each congregation undertakes the task of developing its own purpose and goals, it has certain guidelines and resources that should be useful. Hopefully, this report will be such a resource. Certainly the Diocesan Statement of Purpose should be a wide umbrella, under which we find our own area of particular ministry. The Diocesan Statement begins by quoting Paul's letter to the Corinthians—"God was in Christ, reconciling the world unto himself." Paul goes on to say that "God entrusts to us the ministry of reconciliation." Surely one aspect of a local church's purpose is to be a sign of this reconciliation; to be a community where it is real (See end of report for the Diocesan Statement of Purpose, and the Ministry of Reconciliation).

One result of developing a purpose and goals is that the congregation has some yardstick or criterion for measuring and evaluating its program and activities. There is some basis for determining the effectiveness of parish organization and rationale of setting priorities.

The Renewal Committee recognizes the revitalization of the local church as being of critical importance to the entire diocese, and suggests two first steps:

1. *That the planning process be adopted as a "way of life" by the diocese and by each local congregation.* Planning, in which we already are involved on a diocesan level, is a process of disciplined institutional self-reflection, goal setting, action and evaluation—a process for helping the people of God to discover and to do that mission which God has "prepared for us to walk in." Planning is a creative response to change, a way of finding out what is going on in the world and relating that information to our intended purposes and goals.

2. *That, on behalf of the entire diocese, a number of pilot parishes be designated to experiment with new forms and structures of parish ministry in critical areas of need* (such as public education, pastoral counseling, narcotics, peace, urban problems, liturgy). We hope that such experimentation might become a permanent part of the life of the diocese, with constant evaluation and with the addition of several pilot parishes each year. We anticipate that the creation of such "models" would be of help to other parishes in working out their own unique focus of mission.

Note: The committee is indebted to the following sources, upon which much of this Report is based.

1,4 "Strategy for the Development of New Congregations" Board of National Missions of the United Presbyterian Church in the U.S.A.
2 "Strategies and Models for Suburban Mission" Donald J. McCallum
5 "Guidelines for a New Theology of Mission" Programa Piloto, Diocesis de Puerto Rico
3 "The Grass Roots Church" Stephen Rose
"M.R.I. Committee Report" Diocese of Delaware, 1965

Suggested Statements

1. Sample Statements of Purpose for a local church:

"The purpose of _____ Church is to elect and express commitment to Jesus Christ among its own members and among those within its sphere of influence so that men and women will be enabled to participate in Christ's ministry within the fellowship and to the world in ways consistent with the tradition of the Gospel, appropriate to man's contemporary situation, and in anticipation of God's new age that is coming."

"The purpose of _____ Church is to witness fearlessly to all persons that Jesus Christ as Lord and Savior is in the midst of human life calling us to decision and to make responsible use of our human and material resources. We are to be God's servants in the places where we work and spend our days. Our purpose for gathering for worship, study, planning, and in all our groups, is to celebrate God's presence in the world and to plan for mission. These experiences free us to love boldly, and to be involved responsibly as persons and as an institution in all of life."

2. Statement of Purpose for the Diocese of Pennsylvania:

"God was in Christ, reconciling the world unto himself. There is only one ministry and it is Christ's ministry. The Church, as the Body of Christ, exists to exercise that ministry to the glory of God the Father and in loving concern for all men everywhere. Having accepted Jesus Christ as our Lord and Savior, we are committed to the work of the Church by: (1) Proclaiming the Gospel through preaching, sacramental acts, worship services and education. (2) Witnessing to the Gospel by its application to social problems in our contemporary society by charitable acts, by counseling those in need, and by missionary outreach. (3) Governing the Diocese in such a manner as to facilitate the discharge of its responsibilities both to the Protestant Episcopal Church in the U.S.A. and to the congregations within the bounds of the Diocese."

3. Statement concerning the Ministry of Reconciliation through the Local Church (from "Strategy for the Development of New Congregations").

Reconciliation means the breaking down of those barriers which separate God and man. It also means Christian commitment to oppose the forces of evil that divide men from each other and produce enslavement, hostility, and alienation in the world. God's reconciling purpose is to make and keep men human according to the revelation of himself in Christ through fellowship with him and the acceptance of self and service to others. In Jesus Christ, God accomplished this reconciliation upon the cross, and therefore the Church is committed, through the Spirit, to his ministry of reconciliation in a broken world.

The ministry of reconciliation has certain marks of identification according to the Scriptures. It is *functional,* not propositional; it is a matter of action rather than definition. It is *specific,* aimed at particular people and crises. It is *contemporary,* applying the eternal Gospel to changing times. It is both *personal* and *corporate,* relating individuals to one another in the Christian community and the Christian community to the world around it. It sustains a *diversity* of ministries (many form and functions) within a *unity* of mission, according to God's purpose. It *lives by risk* under the mandates of Christian obedience and conscience in being related to the conditions of humanity—freedom, war, government, and poverty. It rises above barriers of race, color, politics, economics, culture, creed—belief or unbelief—so that it is *inclusive* in its dialogue with the world. It is both *interdependent* and *ecumenical* in its search for the wholeness of Christian ministry and witness, whether in worship or in mission.

Because reconciliation includes the establishment of just relationships between persons, faithful obedience in the ministry of reconciliation often leads the Church to be involved in relationships of hostility and conflict. Peace for one side rooted in injustice for the other side represents an unjust relationship and not reconciliation according to the Gospel of Jesus Christ. This kind of peace produces self-justification for the

dominant individual or group and despair and smoldering hostility in the lives of those subordinated.

The ministry of reconciliation must be as inclusive as the structures and conditions of life in which contemporary men live: the public world of the residential community, and also the communities of business, science, education, government, and leisure. In contemporary American society the Church witnesses by its proclamations, by its presence, by its actions, and by its works. The responsibility for this witness belongs to the whole people of God whose ministry of reconciliation is both personal and corporate, and whose roles are many and varied: as a catalyst in society, and as proclaimer, teacher, protester, healer, discerner, enabler, critic, questioner, organizer and planner.

God's reconciling work in Jesus Christ and the mission of reconciliation to which he has called his church are the heart of the Gospel in any age. Our generation stands in peculiar need of reconciliation in Christ. The Church is rediscovering today that God's mandate directs it into the world. It is discovering also that, through the Spirit, Christ is inviting his church to join him in those situations where order is being forged out of chaos; where human dignity is being restored and new humanity being created; where the reconciliation of men to each other is being accomplished; and where new communities of concern and involvement are taking shape.

Resolution to be presented to the 186th Annual Convention of the Diocese

WHEREAS, the urgent need for the renewal and restructuring of the local congregation has been expressed in many ways throughout the Diocese, and

WHEREAS, many congregations are engaged in a process of self-evaluation, seeking a more vital Christian life, and

WHEREAS, the Bishop of Pennsylvania has appointed a Committee on the Renewal and Mission of the Local Church to make recommendations to the Diocese and its constituent congregations concerning ways of working toward the revitalization of the local church, and

WHEREAS, tested materials to improve present methods of planning and a group of trained consultants are now available,

THEREFORE BE IT RESOLVED

(1) THAT the Committee on the Renewal and Mission of the Local Church be continued, and that copies of its 1969 Report be distributed to all clergy and wardens for study.

(2) THAT each congregation in the Diocese:

(a) Be requested to establish a Parish Planning Committee to set goals and objectives for 1970-71, in accordance with the principles suggested in the attached Report. As a first step in the planning process, each Vestry and Mission Committee is requested to undertake a self-evaluation of the life and ministry of the congregation. Experience elsewhere indicates that this evaluation process will take at least six hours of agenda time.

(b) Explore the possibility of forming a consultative relationship with the clergy and lay leadership of a nearby congregation for mutual assistance in the process of evaluation and planning.

(c) Where appropriate, make possible the further training of clergy and laity in the area of the congregation's particular ministry (as reflected in its goals and mission design).

(d) Assist the Renewal Committee by sharing significant experiences with it, and through it, with other congregations in the Diocese.

(3) THAT the Diocesan Council be given authority to request a number of parishes to experiment with new forms and structures of ministry in critical areas.

The Rev. Van S. Bird	The Very Rev. Charles Long, Jr., *Chairman*
The Rev. Frederick Breuninger	Miss Alice Mann
William Dreyer	The Rev. Fred Powers
The Rev. Cotton Fite	The Rev. James B. Pritchard, *Secretary*
Robert Gallagher	Harry Toland
The Rev. John F. Lesser	The Ven. Robert M. Wainwright
Mrs. Richard T. Hawkins	Louis Windholz
The Rev. Robert James, Jr.	The Rev. Stephen Yale

APPENDIX 11.16

ADVISORY COMMITTEE TO THE URBAN MISSIONERS

It was the recommendation of the Committee on Ministry to Areas of Tension that an Advisory Committee to the Urban Missioners be formed. The following is taken from Section V,2,3,B of the report of the Committee on Ministry to Areas of Tension:

> The urban missioners should have a small advisory board of clerical and lay members, appointed by the Bishop, to serve as a sounding board, as a source of contact with community structures, and as an interpreter and defender.
> Comment:
>
> It should be emphasized that the advisory board is not to be charged with the responsibility of formulating policy. Rather it is to serve as an aid in matters of strategy and tactics. Policy should be left to others, as indicated in specific recommendation A above, although this board can certainly make policy recommendations.

The members of the Advisory Committee to the Urban Missioners (the Rev. Robert DuBose, Martin Heckscher, Esq., the Rev. G. Richard McKelvey, Henry Putsch, Haskell Rhett, Mrs. Joyce Coe Smith, Richard Stevens, and Robert Sugarman, Esq.) were appointed by the Bishop and began their work following the Diocesan Convention of January, 1969.

The committee has taken into account the suggested purpose for its work—namely, "to serve as a sounding board, as a source of contact with community structures, and as an interpreter and defender."

Initially, the committee spent its time attempting to understand its role and function in relation to the urban missioners, the Rev. David M. Gracie and the Rev. James R. Woodruff. The committee also spent time together becoming familiar with the special ministry of the urban missioners as they view it for themselves.

We have considered the three parts of the suggested purpose for this committee in an attempt to implement them.

We believe, as do the urban missioners, that the committee can serve a helpful function as "a sounding board" for them. The urban missioners have presented specific ideas for their work to this committee and the committee has discussed these with them.

With regard to that part of the stated purpose of serving "as a source of contact with community structures", the committee has been unable to decide how to implement

this specific task. More thought and discussion is needed before the committee can determine the value and direction of this aspect of the overall purpose.

Finally, with reference to the charge to the committee—to serve "as an interpreter and defender," we feel that here we could be of help in the life of the diocese. We find that the mechanics for doing this, however, need additional thought and planning. The question arises as to whether we *initiate* discussion with individuals and/or groups, or do we make *ourselves available* to be called upon for discussion by individuals and/or groups.

We have been concerned with what we see as the need for increased responsibility for planning of occasions at which the urban missioners are invited to speak. The committee believes that a major part of the work of the urban missioners is to further acquaint congregations and community groups with the basic and perplexing issues that we face at this time in history. We do not feel that the need to deal creatively with the difficult problems about which these men speak and are concerned are met by simply having one or both of them speak to a group. The committee suggests that opportunities to further discuss the issues raised at such meetings be provided by the sponsors in an effort to examine these issues in greater depth. The urban missioners can be very helpful in raising and pinpointing issues as they see them. Those who listen should be given opportunities to explore the issues and come to decisions. Perhaps the committee can serve a useful function at this point by providing additional resources to help groups look at the issues raised in the meetings at which the urban missioners speak.

We see the past year as one devoted mainly to trying to understand, for ourselves, the nature of the job given us and hope that in the near future we will find ways to more effectively implement the purposes of the committee.

Sincerely,

G. RICHARD MCKELVEY
Chairman

APPENDIX 12

RESOLUTION SUBMITTED TO THE 186TH CONVENTION BY THE REVEREND JOHN A. SCHULTZ

September 22, 1969

RESOLVED that, under the provision of Canon 21.1.1 this Convention proceed to the election of Deputies to the General Convention.

JOHN A. SCHULTZ,
Trinity Church, Ambler, Pa.
September 15, 1969

The Reverend John Ahern Schultz, Rector
Trinity Church
708 Bethlehem Pike
Ambler, Pennsylvania 19002
Dear Father Schultz:

You have asked me to give you my opinion whether the language of Canon 21.1.1 does not leave the forthcoming Convention of the Diocese free to invoke as a choice of alternatives, the procedure of electing anew Deputies to the General Convention scheduled for Houston, Texas in the fall of 1970, in place of the Deputies to General Convention election by the 185th Convention of the Diocese held last January (1969). I have carefully reflected on this question and have come to the conclusion that the forthcoming Convention of the Diocese is not free to embark on such a course. My conclusion is based on a number of considerations, which I shall outline briefly.

The Canon provides alternative times of election of Deputies to General Convention, that is (1) at the stated Convention (of the Diocese) immediately preceding the regular meeting of the General Convention, or (2) if the Diocesan Convention desires, at the stated Convention in the year preceding the General Convention. It is quite clear that our Diocese in January 1969 chose the second of these alternatives, so expressing its desire, and proceeded to election. Normally, when a person or a body has a choice of alternatives, and takes a step which is clearly an exercise of that choice, on legal grounds it is interpreted as final and conclusive.

In the second place, I find that the last sentence of each of the paragraphs of Canon 21.1.1 makes a clear reference to occasions when the Diocesan Convention immediately preceding the General Convention may act as respects an election of Deputies already made in the previous Convention, i.e. in the year previous to that of General Convention. Neither of these occasions is such a one as simply undertaking to overturn and reverse the original choice of alternatives as to time of election. There is a legal maxim to the effect that "The expression of one is the exclusion of others," which in my opinion becomes applicable here. The intent of the Canon would seem to be clear that on the occasions described in the closing sentence of each of these paragraphs, the second of the two Diocesan Conventions might act, but the strong implication is that on no other occasions may it so act.

Third, the course you described to me on which you ask my opinion would constitute recall of persons elected in the January 1969 Convention. In my opinion a step so drastic as recall of elected Deputies is one that a governing instrument ought to provide for clearly. Conversely, if it does not provide for it clearly, the right does not exist.

Last, the election in January 1969 was made after canvass of the sentiment of the Diocese in accordance with the provisions of the Standing Orders of the Convention relating to nominations and preparation and distribution in advance of an election ballot. It is not possible for the Committee on Nominations to re-engage in and rediscarge its responsibility under these Standing Orders if a proposal to expunge the January 1969 election and embark on a fresh one is to be introduced by simple resolution from the floor of the Convention and a majority vote. In short, such a proposal would bypass the regular functioning of the Committee on Nominations and any advance opportunity for advertisement and distribution of an election ballot of the names of nominees. It would, in my opinion, be simply disorderly. It is a normal construction of a governing instrument to arrive at an interpretation making all its provisions operative.

On these considerations, I can only say that if I were the legal officer advising the President at the time such proposal were to be made, I would be compelled to pronounce it out of order

I know that you address your request for an opinion to me not so much officially as on a basis of pure friendship, but since I am also one of the Vice Chancellors of the Diocese I make it a practice to supply the Chancellor with an opinion I give and have arrived at after sober thought and effort like this. Accordingly, I am passing a copy of this along to Mr. White, who may or may not agree with me.

Faithfully yours,

HENRY THOMAS DOLAN
September 22, 1969

Henry Thomas Dolan, Esquire
Dolan & Morrissey
Suite 607-08
1422 Chestnut Street
Philadelphia, Pa. 19102
Dear Henry:

After reviewing the Canons, I have come to the conclusion that I agree with your interpretation as to election of Deputies to General Convention contained in your letter of September 15, 1969 to Father Schultz.

For reasons given below, there will be an election of Alternates at the October Convention of our Diocese.

With respect to Deputies: in addition to the reasons stated in your letter, I find that Canon 21.1.3 appears to confirm your conclusion. This section of the Canon is divided into

two paragraphs. In the first, provision is made for the filling of a vacancy occurring among "the Deputies certified, as provided in subsection 21.1.2 of this section." Deputies certified under subsection 21.1.2 are Alternates selected by the Secretary of the Diocesan Convention to take the place of Deputies elected by Diocesan Convention who fail to declare at least 14 days before the meeting of General Convention their intention to perform their duties of office.

There is a second paragraph in Canon 21.1.3 which states:
"Any other vacancy occurring among the Deputies or Alternate Deputies may be filled at any stated meeting of the Convention prior to or during which such vacancy shall occur."

This paragraph provides for the filling of vacancies by a convention such as the one scheduled for next month. The fact that this paragraph relates strictly to the filling of vacancies would appear to negate any thought that a convention meeting after the one in which our Diocese had elected Deputies and Alternates could discharge such Deputies and Alternates and elect new ones in their places. This conclusion is based on the legal principle that the mention of one is the exclusion of another.

I therefore concur in your view that the forthcoming convention cannot recall the Deputies elected last January.

On the subject of Alternates, you were probably not aware, when you wrote to Father Schultz, that the Alternates selected last January were designated only to serve at Special General Convention II this past summer. The extract from the minutes on this subject is attached. For this reason, there will be an election of Alternates in October. In addition, should any vacancies occur between now and the adjournment of the October Convention among the Deputies elected at last January's convention, such vacancies can and should be filled at the October Convention.

Sincerely yours,

WILLIAM WHITE, JR.

APPENDIX 13

PAROCHIAL HISTORY COMMITTEE

The year 1969 saw the publication of a History of the Diocese of Pennsylvania by the historiographer. This is the first complete account of the various events that have occurred in the Episcopal Church in the area of this diocese since its beginnings. A short history of every parish that has ever existed in the diocese is recorded, as well as those of the various diocesan institutions and organizations.

During the year 1970 the following parishes will have outstanding anniversaries: Christ Church, Philadelphia, will celebrate its 275th; St. James, Perkiomen, St. Peter's in the Great Valley and St. David's, Radnor, will all be 270 years old; and St. Paul's, Doylestown will have its 125th anniversary. Churches that were started a century ago this year are St. George's, West Philadelphia; St. Paul's, Aramingo; All Saints, Crescentville; and Annunciation, North Philadelphia.

Episcopal Community Services (formerly known as City Mission) was started 100 years ago, in 1870. The Church Club will be 75 years old in 1970, and the Cooperative Shop was started 50 years ago.

It is hoped that suitable facilities for the preservation of our historical records will be made available when the new Church House is built.

J. WESLEY TWELVES,
Historiographer

THE DIOCESAN REGISTER

Communicants last reported	7,586
Received by transfer	320
	7,906
Losses through transfer and deaths	34
Present number of communicants	7,872

Note: Canon XV, Section 3, requires that the minister in charge of a parish shall transfer to the Diocesan Register, at least once a year, and before the Annual Convention, the names of communicants whose whereabouts or continued existence are unknown. And he shall note the fact of this transfer on his list of communicants.

Once a communicant has transferred, all requests made to the parish for a Letter of Transfer for said communicant should be forwarded to the Custodian, and the communicant is not to be transferred by the parish thereafter.

J. WESLEY TWELVES,
Custodian

REPORT OF THE REGISTRAR

The canonical duties of the registrar have been duly performed throughout the past year. Requests for certificates of Holy Baptism, Marriages and Burials from the registers of closed parishes have been complied with, insofar as the records were available. Because of Social Security and Medicare, an unusually large number of requests for Certificates of Baptism and Confirmation have been handled during the year.

Where parishes have been closed, their records are required to be turned over to the registrar in accordance with the canons.

Suitable and safe facilities for registers and other valuable papers should be provided for.

J. WESLEY TWELVES,
Registrar

APPENDIX 14

EPISCOPAL CHURCHWOMEN

APPENDIX 14.1

ANNUAL REPORT OF THE EPISCOPAL CHURCHWOMEN

MRS. CHARLES W. G. VAN HORN

The detailed reports of the departments of the Episcopal Churchwomen were given this morning at our annual meeting and will be submitted in the journal of this 186th Annual Convention.

Representing the Women of the Diocese, I was one of the additional representatives to South Bend. This was the first time the participation of women had been

included in the agenda for a General Convention, and, with the adoption of the plan to include additional representatives in plenary sessions and work committees, we were then given a voice and vote. The second passage of a resolution to seat women as deputies is expected at the opening session of the General Convention at Houston in 1970. At the time of South Bend, twelve women had already been elected at diocesan conventions to serve as deputies in Houston.

Legislation was passed at South Bend to authorize the licensing of women as lay readers. A change in the canons was approved to remove the nomination of women members to Executive Council from the Triennial meeting after 1970. General Convention will thereafter elect all lay members to this Council, not less than six of whom are to be women. This has taken a long, long time; we've been around since Adam and Eve, you know, so you might say this minority group has finally made progress.

ECW have been a supporting and strengthening resource in many ways. Because the stewardship of the Church (or lack of it) prevents us from doing much besides struggle to stand still, it has been to the women, and the U.T.O. funds, that the Church has turned. Over the years, new work, new programs, experimental and imaginative, have been responding to the cry for human dignity and self-determination in the mission fields around the world, and at home. It was the women at the Triennial in 1967 who made the first response to the call of our Presiding Bishop at Seattle. The outreach in many parishes stems from the interest of women's groups. We have shared such joy from our "investment in people" through our scholarship funds that we have been encouraged to increase this area of our ministry. At present, we are helping a young Indian girl from the Cheyenne River Sioux Reservation in South Dakota who is now studying at Beaver College. We are launching a young man named Lancelot in the Diocese of Zululand in his seminary training at St. Peter's College in Africa. And we are giving assistance to a young African student in this country at Rutgers, who is working on a degree in social science and plans to go on to the ministry. We encourage the participation of parishes as well as women's groups in these projects. There is an encouraging increase in volunteer hours in institutions, through parish and community service among the women. The need for volunteers is still far greater than the supply, and we are trying to find new ways to answer these needs.

After 1970, the committee for women will be absorbed into the structure of Executive Council and become a part of the Standing Committee on Lay Ministries. This is not suggesting that we change our way of life in our diocese, or our parish. The functioning of women's groups is a recognized necessity in many areas. This is to overcome a separateness at the national level. It is not disbanding, or dissolving, but expanding and growing.

As we work more closely as lay persons, we pray that a united church will find a way to fill the hearts of men with such hope that documents which tear us apart will never more be written.

Respectfully submitted,
CATHARINE VAN HORN
(Mrs. Charles W. G. Van Horn)

APPENDIX 14.2

ANNUAL MEETING—MINUTES

MRS. ERIC HALL MORRISON

The 96th Annual Meeting of the Episcopal Churchwomen of the Diocese of Pennsylvania was called to order by the president, Mrs. Charles W. G. Van Horn, Friday, the seventeenth of October at 10:30 a.m., in the Chapel of the Valley Forge Military Academy. Mrs. Robert C. Watson, vice-president of the Department of Prayer and Worship, led the devotions. It was moved and seconded, and all agreed, to dispense with the reading of the minutes.

Mrs. Edward K. Copper, treasurer, read her report on finances. This report will be published in detail in the journal.

Each vice-president gave a comprehensive five-minute report on her department's accomplishments. As part of the report of the department of diocesan affairs, Mrs. Edward Parnum, chairman of the Cooperative Shop, presented a check for $1,000 for the Philadelphia Divinity School. She stated that she hoped to do the same next year.

Mrs. Robert C. Lea, Jr., a member of the committee for women, gave a most interesting report on the many changes and the future goals of this committee. After 1970 this will be called the committee of lay ministries as part of the changes taking place at the national level. There was no suggestion that local groups should do the same. These changes are to expand the work of women, not to eliminate it.

Mrs. Van Horn then reported on the meaning and substance of the convention held in South Bend, Indiana.

Mrs. Henry L. Hood, chairman of the nominating committee, then presented the slate for 1970, for which the secretary was requested to cast a unanimous ballot:

Vice-President-at-Large	Mrs. Kenneth O. Grannum
Christian Education	Mrs. Richard K. Allen
Missions	Mrs. Erwin C. Surrency
Treasurer	Mrs. Edward K. Copper
Secretary	Mrs. John R. Burrell
Assistant U. T. O. Custodian	Mrs. George Fowle, Jr.
Chairman 1970 Nominating Committee	Mrs. John L. Fox

Mrs. Van Horn thanked everyone for all her hard work, especially our secretary, Mrs. George E. Mallams, without whom nothing would be accomplished. She then introduced the Rt. Rev. Robert L. DeWitt, who spoke briefly before installing the new officers.

The meeting then adjourned to hear Mrs. Wallace Durand, Dean of Hood Conference, 1969-70, speak at the luncheon.

APPENDIX 14.3

EPISCOPAL CHURCHWOMEN, DIOCESE OF PENNSYLVANIA ANNUAL REPORT OF TREASURER

MRS. EDWARD K. COPPER

January 1, 1969 — September 30, 1969

ASSETS

September 30, 1969

Checking Account — Continental Bank and Trust Company	$ 4,902.03
Savings Fund — Lea Hill Scholarship — First Pennsylvania Co.	412.03
Savings Fund — Travel and Contingency — Western Savings Fund	17,194.55
TOTAL ASSETS	$22,508.61

BALANCES

September 30, 1969

	Balance 1/1/69	*Receipts*	*Disbursements*	*Balance 9/30/69*
Diocesan Maintenance	$ 2,578.06	$ 16,529.36	$ 18,041.41	$ 1,066.01
Travel, Speakers, and Contingency	1,524.11	1,928.47	1,361.40	2,091.18
Lea Hill Scholarship	182.91	1,022.15	1,080.00	125.06
World Relief	159.19	1,883.12	1,684.25	358.06
Book of Remembrance	164.05	563.00	625.00	102.05
Missions	745.95	599.72	932.00	413.67
United Thank Offering	60.70	142.46	203.16	—
Urban Crisis	114.50	1,216.50	1,000.00	331.00
Missionary Adoption	—	415.00	—	415.00
Total	$ 5,529.47	$ 24,299.78	$ 24,927.22	$ 4,902.03

APPENDIX 14.4

THE GIRLS' FRIENDLY SOCIETY

MISS JULIA M. PORTER

There were three council meetings in 1969. This year we held our meetings on Saturday mornings in January, May and October at St. Stephen's Parish House, Philadelphia.

G. F. S. Week was January 26th to February 2nd. This is the week each year when we promote the work of the G. F. S. Corporate Communions; services of admission and teas are but a few of the activities in our branches during this week.

The Lenten Pilgrimage on March 15th to the Cathedral in Harrisburg was very successful.

The annual service for sponsors and senior members was held at Trinity Church, Oxford, on March 8th. Miss Dora Obijoulu Chizea of Biafra was the speaker at the luncheon following the service.

The annual day for junior and intermediate members was held at Emmanuel Church, Holmesburg, on April 19th. We were happy to have the Rt. Rev. Robert L. DeWitt as our speaker at the service. The offerings at both mission services were for Ovomboland, South Africa.

The National G. F. S. Sponsors' Reunion was held in Williamsburg, Virginia, from March 21 to 23.

The Holiday House luncheon and card party was held at Strawbridge and Clothier's, Cherry Hill, N. J., and provided an afternoon of pleasure for members and their friends. This was held on April 12.

All members, from the juniors to the sponsors, and their friends, enjoyed the Holiday House in Cape May, New Jersey, this summer.

As usual, we had the gingerbread booth at the Episcopal Hospital Lawn Fete in May.

September 29th of each year is the G. F. S. Day of Prayer Around the World. This day is observed in 33 countries. The offering for this day for the next three years will be sent to the G. F. S. in the Philippines. The newly elected chairman of the World Council is Mrs. Jean Cheshire, Canterbury, Australia.

Another adventure in friendliness was the G. F. S. Fall Fling (a dance) given at the Barn in Andalusia on October 4th.

At Christmas, and throughout the year, the G. F. S. sends gifts to the Seamen's Church Institute, Stephen Smith Home, Harrison House, House of Rest, and many other institutions in our city.

APPENDIX 14.5

DEPARTMENT OF PRAYER AND WORSHIP

MRS. ROBERT C. WATSON

I am going to tell you a story about Elijah—a very familiar story. Elijah had had the courage to stand up and be counted on the side of the Lord. He had condemned the wrong he saw around him. The result was anger and hate directed toward him. He had to run and get away from it and he felt the deep loneliness that comes at times like this—"and the word of the Lord came to him and he said unto him, 'What doest thou here, Elijah?' and he said 'I, even I only, am left.' And he said, 'Go forth and stand before the Lord' and, behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and behold there came a voice unto him and said 'What doest thou here, Elijah'? and the Lord said unto him 'Go, return on thy way.' "

It isn't that the Lord is not in the wind, the earthquake, the fire—it's only that there's too much confusion to hear him. Even when we try to be alone with the Lord, the storms keep raging, but then comes the still small voice. We feel wrapped in the mantle, protected, at peace, close to the Lord, understanding what the will of the Lord is. We become strong and ready to hear Him say, "What doest thou here? Go! Return to the world. It needs you."

The prayer and worship department provides times for finding the still small voice, the full attention to the Lord that brings perspective to all our relationships, and to this end plans the Fall Retreat and the Advent Quiet Morning for that most wonderful strengthening—corporate silence. We also have the Annual Corporate Communion, one in each deanery, on the Feast of the Annunciation, and a Day at Denbigh, last year

with Dr. Price, this year with Mary and Martha, which you will hear more about, and we come to speak to the churches who ask us to do so.

"O Worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him."

With Prayer and Worship let us "Go forth into the world in peace."

APPENDIX 14.6
DEPARTMENT OF DIOCESAN AFFAIRS

MRS. DANE E. WELLS

The Department of Diocesan Affairs was set up in 1898 by Bishop Whitaker to be of special assistance to the diocese where new mission churches were being formed, and where there was work to be done among the Jews, Italians, French and Negroes, nearly all of them fresh immigrants. As the newcomers were assimilated and the European immigration died down, the convocations took over much of the interest in our mission churches, and the diocesan affairs department began to concentrate on those agencies and institutions in the diocese in which there is chaplaincy service. It functions in interpreting them, publicizing them and giving them extra-budgetary help and financial aid.

Last February it held a meeting for the parish delegates with Dean Schlekat, of the University of Pennsylvania, on student unrest on campus, and the Church's role in it. In April, it held a Go-See trip to All Saints' Hospital, in Chestnut Hill, where plans are shaping up for further building, for which fund raising will be required. In October it met with the missions department at the regular bi-monthly meeting of the Women of All Souls' Church for the Deaf.

Four daughter committees report to the Diocesan Affairs Committee:

1. The Women's Committee for Denbigh, the Conference Center. Mrs. Henry Farnum is chairwoman.

2. The Women's Committee for Episcopal Community Services. Mrs. Karl Beyer is chairwoman.

It has been sponsoring programs and Go-See trips to publicize the work of Episcopal Community Services, and it makes appeals for money. Eight hundred dollars has just been raised to give to Dr. Purdie for unrestricted use for the agency.

3. The Bishop's Committee for the Philadelphia Divinity School. Mrs. William Stevens is chairwoman.

It has helped raise money to pay for the new audio-visual teaching aid. Last spring, along with the friends of the Bishop's Committee, it heard the Rev. Malcolm Lattimore talk about the school's field service training in various institutions. In October it held a reception in the refectory of the seminary, with an exhibit of church needlepoint and fine ecclesiastical embroidery, and with tours of the seminary and the married students' apartment house, led by the seminarians' wives who are members of St. Martha's Guild.

The Bishop's Committee wants everyone to know that it has a furniture pool going, for the young married students to draw from to use while they are at the school, and that cribs, small tables, lamps and chairs in good condition will be received with enthusiasm. For the basement playroom, next to the space where the young mothers do the laundry, a blackboard and play table and chairs would be welcome.

4. The Cooperative Shop for the Divinity School. Mrs. Edward Parnum is chairwoman.

The shop is on Sansom Street, behind Bonwit Teller. It sells second hand clothes and bric-a-brac, the money raised turned over to the Divinity School to be used at the school's discretion; usually it is used for scholarships. Delegates coming to all diocesan affairs meetings have been encouraged to bring with them something for the shop. By October, $1,200.00 had been raised for the Divinity School.

APPENDIX 14.7
THE DEAN'S COMMITTEE FOR THE PHILADELPHIA DIVINITY SCHOOL

MRS. WILLIAM J. STEVENS, JR.

The Dean's Committee of the Philadelphia Divinity School, which originated eighteen years ago as the Bishop's Committee under Bishop Hart when he was chairman of the school's board of trustees, met twice with the associates—to hear the Rev. Malcolm S. Lattimore, Jr., Director of Field Education at PDS, in March; and to hear Mr. Townsend Munson, chairman of the board of trustees, in November. A fall tea featured an exhibition of ecclesiastical embroidery and needlepoint. A Christmas party for the children of students and faculty (complete with Santa, a tree, carols and gifts) was perhaps the highlight of the year. For Saint Martha's Guild, an organization of wives of students and faculty, the committee underwrote the cost of twice-monthly dinners served in the refectory before their evening meetings. The campus has been enriched by three flowering trees, the gift of Mrs. Henry C. Biddle, first chairman of the committee, and through the donations of the Friends of the School, the committee shared in the cost of the video tape recorder, to be used by student preachers.

APPENDIX 14.8
EPISCOPAL COMMUNITY SERVICES COMMITTEE

MRS. KARL BEYER

Since 1955, this committee has presented the Episcopal Community Services story approximately 200 times. This public relations and education endeavor represents wide parish coverage throughout the diocese.

One of the original members of this committee, Mrs. Drury Hinton, a parishioner of the Church of the Holy Comforter, Drexel Hill, has on her own initiative contributed to Episcopal Community Services an amount well over $1,300.00, earned by personal lectures and sales of articles she has made.

The year 1970 marks the 100th anniversary year of Episcopal Community Services. Unless the public relations format of this agency undergoes considerable change, our committee will continue its practice of parish lectures and Go-See tours.

By generous support from churchwomen's groups, the amount of $750.00 was contributed to the agency for the Executive Director's discretionary use.

APPENDIX 14.9
FOUNDERS' AID TO THE PHILADELPHIA DIVINITY SCHOOL

MRS. EDWARD J. PARNUM

The Episcopal Founders' Aid to the Philadelphia Divinity School is one of the agencies of the Cooperative Shop located at 1735 Sansom Street, Philadelphia.

The dividends from the shop given to the Founders benefit the Philadelphia Divinity School. At the 1969 Annual Meeting of the Episcopal Churchwomen, a check for $1,200.00 was given for the Divinity School.

Saleable articles, such as bric-a-brac, china, silver, jewelry of all kinds, good and clean clothing, etc., are acceptable and always needed.

APPENDIX 14.10
THE WOMEN'S COMMITTEE OF THE DIOCESAN CONFERENCE CENTER

MRS. HENRY W. FARNUM

At our March 5th meeting, the Women's Committee of Denbigh welcomed three new members to the committee, namely: Miss Caroline Drayton, Mrs. John E. Heppe, and Mrs. E. Reed Wilbur. They are all exceptionally able ladies and devoted churchwomen.

Denbigh lost a most beloved director in the Rev. Joseph H. Laird. In June, his place was taken by the Rev. W. Christian Koch. Great plans for Denbigh began with Father Koch's day camp last summer. It was so successful that this summer's camp was held for three months.

The ladies' committee began work on the second floor of Denbigh by re-doing two rooms and a bath, and plans renovations for the third floor. A crypt-type of memorial chapel with a spiral staircase is planned in Denbigh's basement. With this in mind, beautiful needlepoint kneelers were accepted from the Church of the Redeemer with much joy and anticipation.

The members of the Women's Committee were so grateful to the E.C.W. for their contribution of $1,000 towards refurbishing the Conference Center. The continued and very generous support of the E.C.W. is deeply appreciated by the many who hope and labor for the success of the Denbigh dream.

APPENDIX 14.11
DEPARTMENT OF MISSIONS

MRS. CHARLES S. STERRETT

In keeping with the current trend of traveling light to be able to travel far, the Department of Missions scheduled three joint meetings with other departments in the year 1969. There was an extra event that was unscheduled.

The scheduled events started with the United Thank Offering custodians in March. For April's meeting we joined the Christian social relations department and heard Miss Susan Hiatt speak on "The Suburban Response to the Urban Crisis." The October meeting was a joint venture with the diocesan affairs' "Go-See" trip to St. Stephen's Church, and we met with the churchwomen of All Souls' Mission for the Deaf. An unscheduled meeting was held the end of October.

Mr. and Mrs. Harold Goddard brought us a narrated slide story of St. Christopher's Mission work with the Navajo people in Bluff, Utah. They displayed handicrafts, jewelry, rugs and other Navajo items.

Three and a half years ago the department of missions was encouraged to combine its interest in the Home and Overseas Divisions. During the ensuing years an attempt has been made to keep the interest of each of these divisions in mind, not only in the planning of the programs with the other departments but also in the allocations of the legacy funds.

A special project for the coming year was chosen by the Diocesan Episcopal Churchwomen. This will be to help a theological student in South Africa for three years. This student was chosen by Bishop Alphaeus Zulu, ninth Bishop of Zululand. It is hoped that the keen interest in MRI will continue with this project.

The department of missions has tried to respond to our Lord's command "Go ye unto *all* the world." Whether the opportunities have been close to us or far away, we have made small responses to His world's needs. It is hoped that the delegates to these meetings have been able to report in their parishes a wide enough variety of opportunities that a particular one would be of interest to those churchwomen for their study, prayers and support.

APPENDIX 14.12
DEPARTMENT OF CHRISTIAN EDUCATION

MRS. ROBERT J. ROBINSON, JR.

The Christian Education committee encouraged the Women of our Diocese to do what comes naturally to women—that is, to follow the 1968-69 theme of "New Forms of Mission" by working with our service hospitals and by doing volunteer work with children, the blind, the ill, the aged, and the lonely. The most wonderful part is that our women have been doing this for years and will continue to do so.

Last May, because we have had great difficulty obtaining the resource material in time for the spring meeting, we cancelled our "program planning sessions" on the 1969-70 theme of "Reconciliation in a Broken World." You can guess what happened —all the materials arrived on time! Fortunately we had the opportunity at the Presidents' Luncheon to give a short review.

On September 19th, at Denbigh, we combined our usual three meetings into one because we had not expected to have a roof over our heads. Mrs. Charles Myers gave us "Practical Pointers on Parliamentary Procedure." The "Stable Players" condensed "Three-Phone Marathon" for us and the chairman endeavored to revue the three basic books in fifteen minutes. She concluded her report by quoting Dr. Frederick Wentz—"Reconciliation is our business as a Christian. It is our work in God's World."

APPENDIX 14.13
DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

MRS. KAIGHN SMITH

The Department of Christian Social Relations has co-sponsored two meetings during the past year. On April 23, 1969, we held a joint meeting with the missions department. Miss Susan Hiatt, Suburban Missioner, gave an exciting talk on "Suburban Response to Urban Crisis," offering some practical answers to the frustrating question: "What can I do?" and sharing some insights into the causes for the present crisis.

On November 13, the department of Christian social relations acted as co-sponsor, with the ecumenical relations department and the Anti-Defamation League of B'nai B'rith, the Metropolitan Council of the NAACP and Heritage House Council, in cooperation with Fellowship Commission, of a workshop on the art of communication. Much of the misunderstanding among racial and religious groups stems from lack of communication. The workshop provided an opportunity for women of different backgrounds to meet and talk together of common concerns. The play, "The Children are Listening," was given and proved to be a provocative starting point for discussion.

APPENDIX 14.14

ELIZABETH PRICE MARTIN LEAGUE #1

MRS. ELLIS M. ARRINGTON

Elizabeth Price Martin League, Unit #1, Philadelphia General Hospital: The story is a little old but still the same. Our volunteers are working very hard in trying to help the patients forget some of their pain and suffering. *The need for us to give of ourselves is more now than ever.*

December, 1968—Christmas project at Philadelphia General Hospital

We received Christmas packages	452
Christmas miscellaneous gifts	381
Christmas toys	245
Baby items—enough for layettes	64
Packages given out at Philadelphia General Hospital	796
Toys for pediatrics department, PGH	245
Total	1,041

22 parishes sent Christmas packages
22 wards were covered

Total amount in checks received	$ 672.00
Money spent for Christmas packages	$ 621.20
Money cleared (Christmas)	$ 50.80
Total amount in checking account as of February 1969	$1,286.10

March, 1969, we gave a TV set to maternity ward.

A radio was given to Mr. Boggs, who has been in "Neuro" for many years.

Also, $15.25 was given for patients to attend the Flower Show—spending money.

August, 1969, furniture was selected and ordered for the third floor—Pediatrics. (This room will be a waiting room for parents and children who wish to speak with doctors.) The cost of furnishing the room was $622.60.

September, 1969—Philadelphia General Hospital's Annual Volunteers' Awards meeting and luncheon

Mrs. Ellis Arrington—volunteer of the year.
Mrs. Gloria Stevens—third star bar for 2,000 hours.
Mrs. Mary Blackiston—second star bar for 1,500 hours.
Mrs. Olga MacFarland—certificate for 300 hours.
The Elizabeth Price Martin League was very grateful.

November, 1969—The furnishing of the room mentioned previously has been completed. The Elizabeth Price Martin League is very happy to have been able to do this.

The Christmas Project for December 1969 is well under way. Each patient will be given a gift on Christmas morning. May we extend our appreciation to all the parishes in the Diocese of Pennsylvania, without whose help these accomplishments could not have taken place.

APPENDIX 14.15

ELIZABETH PRICE MARTIN LEAGUE #2

MRS. EDMUND B. WOOD

The League exists to serve the hospital and its needs, especially where the concern is the comfort of the patients. Our various committees witness to this: The Chaplain, Children's Ward, Grounds, Harrison House, Patients' Library, Occupational Therapy, Physical Medicine and Rehabilitation, Coffee Shop and Gift Shop Committees.

Our present project is the refurnishing of the student nurses' rooms, including recreation rooms and the "beau" room.

The guests in Harrison House, on the hospital grounds, (for the elderly, permanent patients, male and female), enjoy monthly parties. We are grateful to the parishes that support us in this interesting and needed work.

We also thank our many friends for their interest in the Episcopal Hospital booth at the Emergency Aid Bazaar, our annual card party held the first week in February at the Strawbridge and Clothier store, Philadelphia, and the May Fete held on the hospital grounds.

League members contribute many hours, assisting the manager of the Gift Shop and dropping cheery bits of conversation to patients as the library and shopping carts make the rounds of the patient floors.

"In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

APPENDIX 14.16

ELIZABETH PRICE MARTIN LEAGUE #3

MRS. GEORGE DREXLER

For many years the Episcopal Community Services, through the Diocese of Pennsylvania, have supplied a staff chaplain, who served at Riverview, the House of Correction and nursing homes.

We were fortunate to have at Riverview an Episcopal chaplain and a deaconess who served the home and other institutions. Both of these have been withdrawn and an associate chaplain has been serving the home.

An associate chaplain is an Episcopal minister who has a local parish and serves the home from the goodness of his heart. With an active parish, it is impossible to spend a great deal of time at Riverview. The demands are so great there, and time so limited. Our associate chaplain, a very devoted man, has resigned because of the impossibility of the situation.

The loss is great. Many of our residents are forgotten by family and friends. Will the Episcopal Church forget them too?

The Episcopal volunteers are serving in the many activities at the home. They are faithful and devoted, and their visits give great comfort to the residents. For this we are very thankful. However, there are comforts only a chaplain can offer, such as regular communions.

The elderly in nursing homes—and at Riverview—need our help. We ask your prayers that a staff chaplain will be assigned to Riverview and nursing homes soon.

APPENDIX 14.17

ELIZABETH PRICE MARTIN LEAGUE #4

MRS. WILLIAM H. MEYLE, JR.

Special tribute is paid to Mrs. James P. Ross as we celebrate our tenth anniversary at Fair Acres Farm. Mrs. Ross formed this unit, and we are deeply grateful for her guidance over these past years.

In April, we completed the refurbishing of our chapel in the men's building and had an impressive dedication on Sunday, April 20. The idea of refurbishing the chapel was originated by the Elizabeth Price Martin League, Fair Acres Unit #4, Episcopal Volunteers Service, in early 1967. Because of our successful bazaars, which are our basic source of income, this year our league purchased for the institution two pianos and numerous small items, which have all added to the joy and happiness of the guests.

Without the great support and encouragement of Mr. John S. Nichols, administrator, and visiting clergy, our Christian work at Fair Acres would not be possible.

APPENDIX 14.18

DEPARTMENT OF PROMOTION

MRS. WILLIAM B. MCILWAINE

The Department of Promotion is happy to report a continued interest in the NEWSLETTER. The list of those who ask to receive it grows, and we continue to get "feed back" from those who read it and are activated by the meetings and concerns mentioned.

Louella Haskell, our Indian girl from North Dakota who is studying at Beaver College under the Lea Hill Scholarship Fund, is doing well. Her grades are good and she is having a good time. We are proud of her! She enters her junior year in the fall of 1970.

It has always been part of this department's responsibility to have meetings with the ECW chairmen of the various deaneries. Recently the interest has grown, so that they have become a regular meeting after the board meetings. The ladies have brought sandwiches; beverage and dessert have been provided. During the lunch period, and for a short time afterward, discussions have taken place, led by our archdeacon. The discussion currently is directed toward the future of the ECW in the changes taking place in the Church today. The participants are not limited to deanery heads but to anyone who cares to attend. Do you have a special concern regarding Women's Work? If so, come and express yourself!

The promotion department is happy to report a simple directory for the women has been compiled. It is for sale in the women's office for 50¢. The publishing of this directory was done completely on a volunteer basis, except for the binding. I am again most grateful to those who helped make this job possible.

Mrs. Marie I. Brown
Mrs. George R. Burns
Mrs. Eugene M. Callis
Miss Isabel Chase
Mrs. Kenneth Grannum
Mrs. Hobart H. Heistand
Mrs. Marcellus Reddick, Sr.
Mrs. George E. Smith

APPENDIX 14.19

UNITED THANK OFFERING

MRS. JOHN W. FORRESTER

Due to the change in the annual meeting from January to October, I can only give you part of the financial report, the one for the Spring Ingathering, at which $35,399.40 given in gratitude, thus "enables us to respond to some of the world's needs in places far and near."

The Fall Presentation Service will be at Old Christ Church, 2nd Street above Market on Sunday, November 16, at 3 p.m. This will be a family service of Evensong, followed by Tea. Bishop Chandler W. Sterling is to be the speaker.

We are hopeful that at this service "Thank Offerings" will be presented in a large amount so we can at least maintain our Annual U.T.O. giving in the diocese of a sum around $70,000.00.

Since one of the main functions of the Diocesan U.T.O. custodian is to disseminate information about the offering, and how it is used, I will share with you parts of reports that have come from Mrs. Ernest Rucker, the United Thank Offering secretary on the Executive Council of The Episcopal Church:

> First, the United Thank Offering is *not* being phased out. Just as contributors gave in thankfulness to the needs of their time so the United Thank Offering is responding to the demands of the world today.
>
> Grants have made possible programs related to current, urgent social issues: training ministry, ecumenical projects and experimental and specialized ministries. The grants include social services with ethnic groups, tutorial and other services for culturally deprived children, care of dependent children, rehabilitation of narcotic addicts, scholarships for professional church workers, in addition to capital grants for buildings and land.
>
> The Committee for Women met at the Episcopal Church Center in New York on September 19th to allocate the United Thank Offering received from September 1, 1968 to September 1, 1969. The offering totaled $1,344,323.96. Four grants made during 1967 and 1968 were returned as the recipients were unable to activate the program. These grants amounted to $74,600.00, and this, added to the offering, made a total of $1,418,923.96 available for allocation.
>
> The top priority, as voted by the delegates to the Triennial meeting, in Seattle, in 1967, was the balance due the General Convention Special Program to make the $3,000,000.00, requested by the Presiding Bishop.
>
> One hundred and eight requests, totalling over $3,000,000.00, were received for consideration. The Committee for Women worked all day, discussing and evaluating, guided by the joint priority list furnished by the Staff Program Group. At 5:30 p.m. the meeting adjourned, to reconvene at 9:30 the next morning at Seabury House, at which time the final vote was taken. The grant list for 1969 is now at the printers and should be available within the next few weeks.

Mrs. Rucker also reports that during the spring she visited U.T.O. projects in the Virgin Islands and Haiti where she actually saw evidence of the outreach of the United Thank Offering.

Such evidence included a rectory in Roadtown, Tortola; a parish hall at St. Paul's, Sea Cow Bay; St. Ursula's Chapel on St. John; a parish hall on Virgin Gorda; classrooms and a new building at Holy Trinity School in Haiti; a rectory at Mirebalais; and an old ladies' home in Port-Au-Prince (where the oldest resident is 103 years and she is given the responsibility of caring for the cats so that she will feel needed); also, in Port-Au-Prince are St. Vincent's School for the Handicapped, where the blind, the

deaf and lame are loved and cared for, and St. Peter's College, where a grant of $100,000.00 helped make it possible for 450 students to receive an education from 7th grade through two years of college.

Mrs. Rucker also mentioned that the Church in Haiti is truly speaking to the needs of *their* world. There are 83 churches and missions and 60 schools. All this is in a country where the average annual income is $65.00.

In closing, I would like to share with you the recent letter the Presiding Bishop wrote to Mrs. Cyrus Higley, chairman of the Committee for Women.

Dear Mrs. Higley:

An item noted in the report of the Committee for Women to the Executive Council was the fact that the Women of the Church, through the United Thank Offering, had made its final installment payment in the amount of $329,599.75 on the total of three million dollars pledged by the Women of the Church during this triennium for the General Convention Special Program. The announcement of this payment carried me back to Seattle where the Women of the Church, through their representatives, made a brave and courageous step which I believe influenced the whole Church as regards the meaning of mission in connection with self-determination of minority groups in this country. As always, the women were out in front, choosing to adopt a position in possible danger rather than to remain securely behind the barricades.

I have not forgotten this. I was moved and grateful then; if possible, I am even more grateful now.

Hurrah for the women!

Faithfully yours,

JOHN E. HINES
Presiding Bishop

APPENDIX 14.20

DEPARTMENT OF WORLD RELIEF

MRS. WILLIAM H. YARRINGTON

For my report on World Relief, I want to tell you what you have done through the Churchwomen of the Diocese since January, 1969. This involves our three areas of concern.

You have spent $700 to the ongoing, ever important Presiding Bishop's Fund for World Relief. $200 was earmarked for Nelson County Flood Relief in Virginia. Hopefully, by December 31, we will be over our goal of $1,000 for the year. Remember—there is a quite attractive Christmas card for gifts to the Presiding Bishop's Fund.

Your concern for the wounded veterans of Vietnam has been great. You have purchased 370 pounds of wool from us at Church House. You have told us about 124 afghans which you delivered, and I have delivered another 75 for you. You have given 17 electric razors to Valley Forge, and a large supply of models and paint-by-number sets to Naval Hospital. You have given a TV set to Navy Corps quarters and have also contributed numerous puzzles, books, games, magazine subscriptions and toe socks to both hospitals. You have baked and you have given wonderful parties for these patients. You have all let these boys know you really care! There are now veterans of Vietnam at Coatesville Hospital, so some of your afghans have gone there, also.

You have responded enthusiastically to the revived, revised supply department. After completing some 50 packs of pre-cut garments for Church World Service, many of you are now working on our new supply for Episcopal Community Services and the

Indians in Utah and South Dakota. You are making flannel nighties, slips and cotton dresses for the elderly; cover-up aprons and tea towels for the blind; bibs, receiving blankets and other items for babies in foster home care. You are also knitting bed socks and baby items. Because of your interest, it seemed only logical to make our Fall meeting a "Go-See" tour of Episcopal Community Services. This will take place on Wednesday, May 12, at 10:15 a.m.

Meanwhile, you sent $200 to St. Margaret's House in Puerto Rico, a center for neglected boys, and you knitted a dozen sweaters and made ditty bags for Seamen's Church Institute.

As your loving concern grows, we are quite sure that all the numbers I have given you today will be greater and greater as the months go by.

APPENDIX 14.21

THE MISSION SHOP

MRS. J. RUSSELL WARNER

This year a whole new world has opened up for the Mission Shop. Although we still have everyday greeting cards and Christmas cards in the Church House, the rest of the shop is mobile. We are now traveling to deanery and parish meetings to present our merchandise. This provides an opportunity to give the Mission Shop some publicity, but more important, we are becoming better acquainted with many of our Episcopal Churchwomen and what they are doing.

Recently we have visited the Bucks, Pennypack and Valley Forge Deaneries and St. Francis-in-the Fields, Sugartown. Within the next two months, we will be visiting the Wissahickon and Conestoga Deaneries; Emmanuel, Holmesburg; St. Peter's, Glenside; St. Bartholomew's, Wissinoming; Trinity, Oxford; St. Asaph's, Bala Cynwyd, and the Church Periodical Club meetings.

At present, we have merchandise from the missions of roughly twenty foreign countries, the American Indians, the Mississippi Delta Project, North Carolina Weavers and Potters, the Kentucky Red Bird Mission, and closer to home, the Episcopal Hospital and the House of Rest.

In order to allow this phase of our mission work to continue through the time of rebuilding, we need your support. You can help by inviting us to one of your meetings. Just call me to set up the date.

APPENDIX 14.22

BOOK OF REMEMBRANCE

MRS. ROBERT R. HINKS

Eight names were engrossed in the Book of Remembrance. The money given in memory of these ladies was sent to the following places:

Maintenance of the E. C. W. office.
Library and Mission at the Crow Creek Indian Reservation, South Dakota.
Pen and Pencil set for the Mission Shop.
Urban Crisis Fund.
The Institutes for the Achievement of Human Potential.
Episcopal Community Services.

APPENDIX 14.23

ECUMENICAL RELATIONS

MRS. ROBERT W. LEES

This has been an exciting year. I will mention a few of the things we have done and will be doing. Some of us have been serving on the Ad Hoc Commission for Public Education, a Task Force on Institutional Racism and we have continued our work with Church Women United. Last June a National Catholic Workshop was held in Philadelphia and many of our women participated as hostesses or took part in the workshops. Mrs. Kaighn Smith, vice-president of Christian Social Relations, and I have been working at Fellowship Commission with women from the N.A.A.C.P., the Anti-Defamation League of B'nai B'rith and Heritage House. We are planning an all day joint workshop on November 13th. I hope we are all reaching out in our own communities to encourage fellowship and understanding.

APPENDIX 14.24

REPORT FROM CHURCHWOMEN UNITED

MRS. MARCELLUS REDDICK

I should like to report on the program and accomplishments of Churchwomen United.

1. The Mission Institute was held at the Berean Church on two days, September 26 and 27, 1969. It was well attended. Mrs. Viola Schalcher, chairman of the World Service Committee, sponsored three trips to New Windsor, Maryland, to acquaint the public with the clothing center. This bus trip was informative and also raised funds for the organization.

The World Community Day service was held on November 10th at the Holy Communion Lutheran Church parish hall. Mrs. Samuel Gould was principal speaker.

Churchwomen United has been asked to participate with the Hunger Conference to be held at the White House in Washington.

Beginning January 1, 1970, the Churchwomen United will be an independent organization with all of the responsibilities resting upon their own shoulders. The membership promotion is still in progress because funds are needed all year round.

The 46th Annual Luncheon will be held Thursday, January 29, 1970 in the Benjamin Franklin Hotel, 9th and Chestnut Streets, at 12 o'clock noon. The tickets are $4.00 and the public is invited.

Notices of the March Forum, May Fellowship Day, and other celebrations will be forthcoming.

APPENDIX 14.25

THE ALTAR GUILD

MRS. DANIEL S. WOOD

Report of requisitions, November 1968 to November 1969.

1. House of Rest
   Fair Linen
   Credence Table Cover
2. Philadelphia Divinity School
   8 Purificators
   8 Lavabo Towels
   4 Corporals
   2 Veils
   6 Amices
3. Bishop Longid—Bontoc Mountain Province, Philippine Islands
   $28.00 for Chalice
4. The Rev. Arthur Howarth, Assistant Director
   Boys' Town, Monrovia, Liberia
   $100.00 for Boys' Town
5. The Rev. Albert L. Mahan, St. Matthews, Maple Glen, Pa.
   $50.00 for St. Matthews
   12 Purificators
6. The Rev. William Sassman, San Juan, Puerto Rico
   6 Purificators
   6 Lavabo towels
7. The Rev. Robert Jacoby, St. Mary's in the Valley, Virgin Gorda, British Virgin Islands
   3 Fair Linens
   Dust Cover
8. The Rev. Howard Kunkle, St. Andrew's Church
   Scarborough, Tobago, British West Indies
   2 Albs
   4 Amices

9. The Rev. Stanley Johnson, Chaplain, University of Pennsylvania
   Cassock
   Surplice
10. Order of the Holy Cross, Liberian Mission
   2 Scholarships
11. Institutional Chaplains of Episcopal Community Services
   Altar Bread
12. Smith Memorial Home
   Candle lighter and snuffer
13. Chinese Christian Church, Philadelphia
   $100.00 toward Dossal
14. House of Correction Chapel, All Saints Hospital Chapel
   Christmas and Easter Altar flowers

APPENDIX 14.26

CHURCH PERIODICAL CLUB

MRS. PAUL WAYNE LINGLE

The Church Periodical Club has many projects that are done each year, but each year *one* project is chosen as "*the* project for the year." In 1969 the project was to raise money to provide books to train the native clergy in Alaska. The goal was set at $350.00. By the end of 1969 nearly $500.00 will be sent to Bishop Gordon for Alaska. This includes 100 books to Mt. Edgecomb High School in Sitka, Alaska.

All men entering the ministry in our diocese have received a set of the Interpreter's Bible and the Interpreter's Bible Dictionary. Each senior received a copy of the History of the Diocese of Pennsylvania by Dr. Twelves. Also a $25.00 Church Periodical Club Scholarship was given at the Philadelphia Divinity School commencement.

Four foreign seminaries, (St. Andrew's in the Philippines, St. Luke's in the Caribbean, St. George's in Jerusalem and Bishop Williams' Seminary in Japan) each received $100.00 for books for their libraries.

One hundred dollars was sent to Codrington College and $100.00 was sent to Africa for the Dorothy Beatty Memorial.

Fifty copies of Good News for Modern Man and 50 copies of the Revised Version of the Bible were sent to Chaplain Walter Strickland for work in the prisons.

One hundred dollars provided records or tapes for the Blind in the Philadelphia area through the Episcopal Community Services.

Two hundred dollars went for books for St. Paul's College in Lawrenceville, Virginia. This is a school for black students.

One hundred dollars was given to Bishop Koh toward the printing of a Prayer Book in Malaysia, along with $750.00 from the national office.

Hundreds of magazines were sent around the world to those in need. About $1,000.00 goes into this project.

The third Tuesday of each month the Church Periodical Club meets in the Centennial Room at Holy Trinity Church, Rittenhouse Square, Philadelphia, Pa. Many interesting speakers have been heard at these monthly meetings, which inspired the women to go back to their parishes and stress the need to get out the Printed Word.

APPENDIX 14.27

THE ORDER OF THE DAUGHTERS OF THE KING

ELIZABETH A. JENKS

There are six active chapters of the Daughters of the King in the Diocese of Pennsylvania, having a total membership of 70. There is also a junior chapter of 15 members. Some members whose chapters are inactive maintain their own active status and attend the diocesan meetings.

Members are always mindful of those in need of prayer, especially the sick, shut-ins and troubled souls within the parish. There was a call to all members for special prayers at the time of the recent special General Convention at South Bend, Indiana. One chapter observes monthly Corporate Communions and some have Quiet Hours. Two persons were brought to Baptism and six to Confirmation.

Study is an important part of each chapter's program, which includes such topics as portions of Church magazines, Bible study, symbols of Easter; one chapter considered an outline of lectures at the Philadelphia Divinity School. Individually, many take part in the study programs of the Episcopal Churchwomen.

The Daughters are always ready to help their rectors whenever called upon, some teaching in the Church school, sending cards to shut-ins and preparing breakfast for the Confirmation class. Their service reaches far beyond their parishes. Some arrange services at nursing homes, take gifts to guests at homes for the aged, Christmas stockings for children at a State Hospital. Over 3,025 hospital calls were made by one chapter alone. Clothing was sent to an Indian mission.

The Spring Assembly was held in May at the Chinese Christian Church and Center. Pastor Ling was the most gracious host, conducting a service in the church and a tour of this interesting and extremely active place. Luncheon at a neighborhood Chinese restaurant, followed by a business session, completed the delightful day.

Seven members attended Church conferences during the past year and three are planning to attend the Special Synod meeting in October in Pittsburgh.

Plans are being made for the diocesan fall meeting.

The president attended the meetings of the Diocesan Board of the Episcopal Churchwomen and made a brief report at each.

The members try faithfully to fulfill their vows of prayer and service and eagerly look forward to interesting other women in the Order.

APPENDIX 15

OFFICIAL DIARY OF BISHOP DeWITT

1969

January 2, Thursday. P.M. Presided at Cabinet meeting.
January 3, Friday. A.M. Attended Finance and Property Committee meeting.
P.M. Church House appointments.
Evg. Attended Clergy Dinner Dance.
January 5, Sunday. Second Sunday after Christmas. A.M. Visitation at Resurrection, Mayfair.
P.M. Attended Epiphany Dinner.
January 6, Monday. A.M. Conducted Funeral Services for Mrs. Lockhart.
P.M. Church House appointments.
Evg. Visitation at St. David's, Manayunk.
January 7, Tuesday. A.M. Attended meeting of deans at Denbigh.
P.M. Church House appointments.
Evg. Fairmount Deanery—Free Church of St. John. Presented Dean Axleroad with tippet.
January 8, Wednesday. A.M. Church House appointments.
P.M. Church House appointments.
January 9, Thursday. P.M. Presided at Cabinet meeting.
January 10, Friday. P.M. Presided at Diocesan Council meeting.
January 12, First Sunday After Epiphany. A.M. Visitation at St. James, Perkiomen.
January 13, Monday. A.M. Church House appointments.
January 14, Tuesday. A.M. Church House appointments.
P.M. Attended board meeting of Fellowship Commission.
January 16, Thursday. P.M. Presided at Cabinet meeting.
January 17, Friday. A.M.-P.M. Presided at Diocesan Convention.
Gave consent to resignation of the Rt. Rev. Charles F. Boynton as Senior Suffragan Bishop of the Diocese of New York. Received notice of renunciation of the Rev. Joseph David Anthony, Jr. from Bishop of South Carolina.
January 18, Saturday. A.M.-P.M. Presided at Diocesan Convention.
January 19, Sunday. A.M. Addressed Corps of Cadets, Valley Forge Military Academy.
January 20, Monday. A.M. Church House appointments.
P.M. Attended meeting of Ministries in Higher Education. Officiated at Funeral Services for Mrs. W. Christian Koch.
January 21, Tuesday. A.M. Attended meeting of Metropolitan Christian Council of Philadelphia.
P.M. Church House appointments. Attended annual meeting of the Church Foundation.
January 22, Wednesday. A.M. Church House appointments.
P.M. Addressed Church Club at Engineers Club. Attended Standing Committee meeting.
Evg. Attended annual dinner meeting of Amherst Alumni Association.
January 23, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
January 24, Friday. A.M.-P.M. Church House appointments.
January 25, Saturday. A.M. Attended board meeting of Metropolitan Associates of Philadelphia.
January 26, Sunday. Third Sunday After Epiphany. A.M. Visitation at St. James, Bristol.
P.M. Visitation at St. Andrew's, Yardley.
January 27, Monday. A.M. Church House appointments.
P.M. Church House appointments. Confirmation in Church House Chapel.
January 28, Tuesday. A.M.-P.M. Church House appointments.
January 29, Wednesday. A.M. Attended Mental Health meeting at Civic Center.
P.M. Attended meeting of Metropolitan Associates of Philadelphia.
Received notice of restoration of the Rev. Victor M. Walne from Bishop of Colorado.
January 30, Thursday. A.M.-P.M. Attended Executive Council meeting in New York.
January 31, Friday. A.M. Presided at Cabinet meeting.
February 1, Saturday. A.M. Meeting with Senator Clark.
February 2, Sunday. A.M. Visitation at Emmanuel, Holmesburg.
February 3, Monday. A.M.-P.M. Visited Episcopal Theological School, Cambridge, Maryland.
February 4, Tuesday. A.M.-P.M. Visited Berkeley Divinity School, New Haven, Connecticut
February 5, Wednesday. A.M. Attended meeting of Metropolitan Associates of Philadelphia.
P.M. Church House appointments.
Evg. Visitation at Emmanuel, Kensington.
February 6, Thursday. A.M. Church House appointments.
P.M. Presided at extended Cabinet meeting.
Received notice of renunciation of the Rev. William Anthony Clebsch from Bishop of Virginia,
February 7, Friday. A.M.-P.M. Presided at extended Cabinet meeting.

February 8, Saturday. A.M. Ordained the Rev. Frederick H. Harjes, III, and the Rev. Joseph W. Hess, Jr., to The Order of Perpetual Deacons at Christ Church, Ridley Park.
February 9, Sunday. A.M. Visitation at Gloria Dei Church.
P.M. Visitation at St. Luke's, Kensington.
February 10, Monday. A.M. Church House appointments.
P.M. Attended Executive Council meeting in New York.
Evg. Ordained the Rev. Craig K. Ewart at St. Augustine Chapel, Trinity Parish, New York.
February 11, Tuesday. A.M.-P.M. Executive Council annual meeting, Greenwich, Conn.
February 12, Wednesday. A.M.-P.M. Executive Council annual meeting, Greenwich, Conn.
February 13, Thursday. A.M.-P.M. Executive Council annual meeting, Greenwich, Conn.
Received notice of deposition of the Rev. Bartholomew Joseph Cunningham from Suffragan Bishop of Colorado.
February 14, Friday. A.M. Attended Metropolitan Christian Council of Philadelphia Finance Committee meeting.
P.M. Church House appointments.
February 16, Sunday. A.M. Visitation at Advent, Hatboro.
February 17, Monday. A.M.-P.M. Philadelphia Divinity School.
February 18, Tuesday. A.M. Church House appointments.
P.M. Attended meeting of Metropolitan Christian Council of Philadelphia. Church House appointments.
February 19, Wednesday. A.M. Church House appointments.
P.M. Attended Board of Council meeting, Episcopal Community Services.
February 20, Thursday. A.M. Church House appointments.
P.M. Attended National Conference of Christians and Jews Luncheon at Benjamin Franklin Hotel. Presided at Cabinet meeting.
February 21, Friday. A.M. Church House appointments.
P.M. Lenten Services at St. Mark's Church. Presided at Diocesan Council.
February 23, Sunday. First Sunday in Lent. A.M. Visitation at St. John's, Norristown.
P.M. Visitation at Ascension, Parkesburg.
February 24, Monday. A.M.-P.M. Church House appointments.
February 25, Tuesday. A.M.-P.M. Church House appointments.
Received notice of Restoration of the Rev. H. Paul Osborne from the Bishop of Western Texas.
February 26, Wednesday. A.M. Philadelphia Divinity School appointments.
P.M. Attended Standing Committee meeting.
Evg. Addressed Ecumenical Group in West Chester, sponsored by the Christian Social Relations Committee of Holy Trinity, West Chester.
February 27, Thursday. A.M. Presided at Cabinet meeting.
P.M. Attended special meeting of Good Friday Group.
February 28, Friday. A.M. Church House appointments.
P.M. St. Mark's Lenten Service. Church House appointments.
March 1, Saturday. P.M. Ordination to the Priesthood of the Rev. Frederick S. Crysler.
March 2, Sunday. Second Sunday in Lent. A.M. Visitation at Trinity, Collingdale.
P.M. Visitation at St. Alban's, Roxborough.
March 5, Wednesday. A.M.-P.M. Church House appointments.
March 6, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
March 7, Friday. P.M. Lenten Services at St. Mark's.
March 8, Saturday. A.M. Celebrated Holy Communion at Denbigh for Clergy Wives Conference.
P.M. Ordained the Rev. John P. Simpson at Good Samaritan, Paoli.
March 9, Sunday. Third Sunday in Lent. A.M. Visitation at Trinity Church, Oxford.
P.M. Ecumenical Lenten Service at Calvary, Rockdale.
March 10, Monday. A.M. Church House appointments.
P.M. Special meeting of Standing Committee. Church House appointments.
March 11, Tuesday. A.M. Church House appointments.
P.M. Attended meeting of Board of Commissioners of Fellowship Commission. Church House appointments.
Evg. Stewardship Committee, Redeemer, Bryn Mawr.
March 12, Wednesday. P.M. Church House appointments.
Evg. Visitation at Christ Church, Eddington.
March 13, Thursday. A.M. Church House appointments.
P.M. Celebrated Holy Communion, Church House Chapel. Presided at Cabinet meeting.
March 14, Friday. A.M. Attended Finance and Property Committee meeting.
P.M. Lenten Services at St. Mark's Church. Received notice of renunciation of the Rev. William E. Brooks from Bishop of Los Angeles.

March 16, Sunday. Fourth Sunday in Lent. A.M. Visitation at St. Nathanael's, Kensington.
P.M. Visitation at St. Stephen's, Norwood—Confirmation and dedication of new altar.
March 17, Monday. A.M. Church House appointments.
P.M. Attended Good Friday Group meeting. Gave consent to resignation of the Rt. Rev. Girault M. Jones as Bishop of Louisiana.
March 18, Tuesday. A.M. Clergy meeting with Robert A. Robinson, President of Church Pension Fund.
P.M. Attended Metropolitan Christian Council of Philadelphia meeting. Episcopal Community Services Board meeting at Holy Trinity Church.
March 20, Thursday. A.M.-P.M. Church House appointments.
March 21, Friday. P.M. Lenten Services at St. Mark's. Presided at Diocesan Council meeting.
March 23, Sunday. Passion Sunday. A.M. Visitation at St. Peter's, Phoenixville.
March 24, Monday. A.M. Meeting with vestry of St. Paul's, Doylestown.
P.M. Church House appointments. Chapel Confirmations at Church House.
March 25, Tuesday. P.M. Church Club dinner for Bishop Warnecke.
March 26, Wednesday. A.M. Church House appointments.
P.M. Attended Standing Committee meeting. Church House appointments.
March 27, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
Evg. Visitation at Holy Apostles, Penn Wynne.
March 28, Friday. A.M. Church House appointments.
P.M. Lenten Services at St. Mark's. Presided at special meeting of Diocesan Council.
March 30, Sunday. Palm Sunday. A.M. Visitation at St. Mark's, Frankford.
P.M. Visitation at St. Bartholomew's, Shibe Park.
March 31, Monday. A.M. Church House appointments.
P.M. Holy Communion Services at Holy Trinity for Eisenhower. Church House appointments.
Evg. Attended lecture by the Rev. David Jenkins at Philadelphia Divinity School.
April 1, Tuesday. A.M.-P.M. Visited Virginia Theological School.
April 2, Wednesday. A.M. Holy Communion in Church House Chapel. Church House appointments.
P.M. Church House appointments. Gave consent to election and consecration of the Rev. Dr. David Ritchie Thornberry as Bishop-elect of the Diocese of Wyoming.
April 3, Thursday. A.M. Celebrated Holy Communion at Episcopal Academy Chapel. Church House appointments.
P.M. Presided at Cabinet meeting.
April 4, Friday. Good Friday. Church House closed.
April 6, Sunday. Easter Day. A.M. Celebrated and preached at Christ Church, Philadelphia.
April 7, Monday. A.M. Church House appointments.
P.M. Metropolitan Christian Council of Philadelphia Executive Committee meeting. Received notice of renunciation of the Rev. Robert Joseph Cummings from Bishop of Southwestern Virginia.
April 13, Sunday. First Sunday After Easter. A.M. Visitation at All Saints, Torresdale.
P.M. Visitation at St. Dunstan's, Blue Bell. Visitation at St. Peter's, Glenside.
April 14, Monday. A.M. Church House appointments.
P.M. Attended Philadelphia Divinity School Board of Trustees meeting. Attended Good Friday Group meeting. Church House appointments. Received notice of deposition of the Rev. Richard Myron Werkeiser from Bishop of New York.
April 15, Tuesday. A.M. Meeting of Clergy at Cathedral regarding Stewardship.
P.M. Attended Metropolitan Christian Council of Philadelphia meeting. Attended Steering Committee meeting at Metropolitan Associates of Phila.
April 16, Wednesday. P.M. Visitation at St. Gabriel's, Phila.
April 17, Thursday. A.M. Church House appointments.
P.M. Church House appointments. Presided at Cabinet meeting. Attended meeting of Committee to Study Proposal to Divide the Diocese.
April 18, Friday. A.M. Church House appointments.
P.M. Presided at meeting of Diocesan Council. Church House appointments.
April 19, Saturday. A.M. Emmanuel Church, Holmesburg.
April 20, Sunday. Second Sunday After Easter. A.M. Visitation at Good Shepherd, Rosemont.
April 21, Monday. A.M. Church House appointments.
P.M. Church House appointments. Good Friday Group meeting.
April 22, Tuesday. A.M.-P.M. Church House appointments.
Evg. Combined meeting of vestries of St. Peter's and Christ Church.
April 23, Wednesday. A.M. Church House appointments.
P.M. Standing Committee meeting. Church House appointments.

April 24, Thursday. A.M. Church House appointments. Celebrated Holy Communion in Church House Chapel.
P.M. Church House appointments. Presided at Cabinet meeting. Gave consent to election and consecration of the Ven. Stanley Hamilton Atkins as Bishop-Coadjutor-elect of the Diocese of Eau Claire.
April 26, Saturday. A.M. Metropolitan Associates of Philadelphia board meeting.
April 27, Sunday. Third Sunday After Easter. A.M. Visitation at Incarnation, Drexel Hill.
P.M. Visitation at St. Bartholomew's, Wissinoming.
April 28, Monday. A.M. Clergy meeting at St. Mary's Cathedral.
P.M. Confirmations in Church House Chapel. Church House appointments.
April 29, Tuesday. A.M.-P.M. Church House appointments.
April 30, Wednesday. Evg. Visitation at Messiah, Philadelphia.
May 1, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
May 2, Friday. A.M. Attended Educational Seminar at Valley Forge, Pa.
May 4, Sunday. Fourth Sunday After Easter. A.M. Visitation at St. Luke and the Epiphany.
P.M. Visitation at St. Luke's, Newtown.
May 6, Tuesday A.M. Attended meeting of deans at Denbigh.
P.M. Church House appointments.
Evg. Attended dinner meeting at St. Martin's, Radnor.
May 8, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
Evg. Visitation at St. Thomas, Whitemarsh.
May 10, Saturday. A.M. Attended meeting of Advisory Committee to Urban Missioners at Denbigh. Accepted the renunciation of the Rev. William J. Shepherd of the Diocese of Pennsylvania.
May 11, Sunday. A.M. Visitation at Calvary, North Liberties.
P.M. Mass and dedication of new Chapel at Church of the Crucifixion.
May 12, Monday. P.M. Conference in Thornfield re: Youth, Diocese of Central New York.
May 13, Tuesday. A.M. Conference in Thornfield re: Youth, Diocese of Central New York.
May 14, Wednesday. A.M. Attended Ingathering Service and Luncheon at Valley Forge.
Evg. Attended meeting with vestry of St. Barnabas, Haddington, at Church House.
May 15, Thursday. P.M. Attended meeting of Board of Directors of Church Farm School. Presided at Cabinet meeting.
May 16, Friday. A.M. Church House appointments. Attended Philadelphia Divinity School Commencement.
P.M. Attended meeting of Board of Trustees of Philadelphia Divinity School. Presided at Diocesan Council meeting. Received notice of suspension of the Rev. John Bartel Reinheimer from Bishop of Virginia.
May 18, Sunday. Sunday After Ascension. A.M. Visitation at Good Shepherd, Hilltown.
P.M. Visitation at All Saints, Fallsington.
May 19, Monday. A.M. Church House appointments.
P.M. Meeting of Citizens Committee on Public Education at Bellevue-Stratford Hotel. Library dedication ceremony, LaSalle College. Gave Benediction. Gave consent to resignation of the Rt. Rev. Earl M. Honaman as Suffragan Bishop of Harrisburg.
May 20, Tuesday. A.M. Executive Council Finance Committee meeting at Church Center, Greenwich, Conn.
May 21, Wednesday. A.M.-P.M. Executive Council Finance Committee meeting at Church Center, Greenwich, Conn.
May 22, Thursday. A.M.-P.M. Executive Council Finance Committee meeting at Church Center, Greenwich, Conn.
May 23, Friday. A.M. Executive Council Finance Committee meeting at Church Center, Greenwich, Conn.
P.M. Visitation at Redeemer, Bryn Mawr.
May 25, Sunday. Whitsunday. A.M. Visitation at St. James, Kingsessing.
May 26, Monday. P.M. Church House appointments. Confirmation in Church House Chapel.
May 27, Tuesday. A.M.-P.M. Church House appointments. Received notice of restoration of the Rev. Thomas M. W. Yerxa from Bishop of Arizona.
May 28, Wednesday A.M. Church House appointments.
P.M. Attended Finance Committee meeting, Metropolitan Associates of Philadelphia. Attended Standing Committee meeting.
Evg. Meeting with vestry of All Saints Church, Norristown. Gave consent to election of a Bishop Coadjutor for Diocese of Nebraska.
May 29, Thursday. A.M. Administered Oath of Office to John B. Hannum, Esq., U.S. District Judge, U.S. Court House.
P.M. Church House appointments. Presided at Cabinet meeting. Received notice of renunciation of the Rev. Everett Eugene Ryle from the Bishop of Florida.

June 1, Sunday. A.M. Visitation at St. Martin's, Boothwyn.
P.M. Ingathering at Holy Trinity, Philadelphia.
June 2, Monday. A.M. Church House appointments.
P.M. Attended Americans for Democratic Action Peace Conference.
June 3, Tuesday. A.M. Church House appointments. Gave consent to the election of a Bishop Coadjutor for Diocese of New York.
P.M. Meeting of Philadelphia Committee on City Policy. Board of Directors meeting of the Metropolitan Christian Council of Philadelphia.
June 4, Wednesday. A.M. Church House appointments.
P.M. Church House appointments. Visitation at St. Luke's, Eddystone. Gave consent to election of the Rt. Rev. Edwin Burton Thayer as Suffragan Bishop of the Diocese of Colorado. Gave consent to the election of a Bishop Coadjutor for Diocese of Northwest Texas.
June 7, Saturday. A.M. Ordination at Trinity Church, Swarthmore.
P.M. Guest speaker at commencement of the Grier School, Tyrone, Pennsylvania.
June 8, Sunday. A.M. Preached Baccalaureate Sermon at commencement at Hill School, Pottstown.
P.M. Confirmation at St. James the Less Church.
June 9, Monday. A.M. Church House appointments. Gave consent to the election of a Bishop Coadjutor for the Diocese of Lexington.
June 11, Wednesday. A.M. Church House appointments.
P.M. Wellsprings Luncheon at Robert Morris Hotel. Church House appointments.
Evg. Meeting with convention delegates at Peale Club.
June 12, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
Evg. Attended Episcopal Academy graduation.
June 13, Friday. A.M. Attended Finance and Property Committee meeting.
June 14, Saturday. A.M. Attended Funeral Services of Mrs. Walter Strickland at St. Anne's, Abington.
June 15, Sunday. A.M. Visitation at Resurrection, Philadelphia.
P.M. Ecumenical Services at Sts. Peter and Paul Cathedral.
Evg. Attended opening session of 6th National Workshop for Christian Unity.
June 16, Monday. A.M. Meeting with Bishop Stopford and Clergy at the Cathedral.
P.M. Meeting of Board of Directors of the Urban Coalition. Special meeting of the Cathedral Chapter at Church House.
June 17, Tuesday. A.M. Introduced Bishop Stopford at Sheraton Hotel. Church House appointments.
June 19, Thursday. P.M. Meeting with vestries of St. Peter's and Christ Church at Peale Club.
June 20, Friday. P.M. Presided at Diocesan Council meeting.
June 21, Saturday. A.M. Presided at extended meeting of Diocesan Council.
June 22, Sunday. A.M. Confirmation at St. Simon the Cyrenian (75th anniversary of church).
June 23, Monday. A.M. Church House appointments.
P.M. Church House appointments. Chapel Confirmation at Holy Trinity.
Evg. Attended Dinner at Denbigh Conference Center. Received notice of renunciation of the Rev. Harold Edgar Adams from Bishop of Montana.
June 24, Tuesday. P.M. Meeting of Philadelphia Committee on City Policy. Church House appointments. Received notice of deposition of the Rev. Gerald Carter Robertson from Bishop of Albany. Received notice of deposition of the Rev. Phillip A. Lewis from Bishop of Albany.
June 25, Wednesday. A.M. Tri-Diocese meeting.
P.M. Standing Committee meeting. Church House appointments.
June 26, Thursday. A.M. Church House appointments.
P.M. Church House appointments. Presided at Cabinet meeting.
June 27, Friday. A.M. Church House appointments.
P.M. Presided at meeting of Diocesan Council.
June 28, Saturday. P.M. Performed Wedding ceremony at Philadelphia Divinity School Chapel.
June 29, Sunday. A.M. Visitation at St. Michael's, Yeadon.
July 1, Tuesday. A.M.-P.M. Beginning of vacation through August.
July 9, Wednesday. A.M.-P.M. Episcopal Church Center, Committee to Consult with Black Clergy and Laymen re: "Response to Manifesto"
July 10, Thursday. P.M. Special meeting of Diocesan Council at Holy Trinity.
August 15, Friday. Received notice of deposition of the Rev. Eugene George Evans Botelho from Bishop of Eau Claire. Received notice of restoration of the Rev. Stanley T. Boggess from Bishop of New Jersey.
August 28, Thursday. A.M.-P.M. Special Meeting of Executive Council and Program Staff at South Bend.
August 30, Saturday. P.M. General Convention, Notre Dame University at South Bend, Indiana.

August 31, Sunday. A.M.-P.M. General Convention, Notre Dame University at South Bend, Indiana.
September 1, Monday. A.M.-P.M. General Convention, Notre Dame University, South Bend, Indiana.
September 2, Tuesday. A.M.-P.M. General Convention, Notre Dame University, South Bend, Indiana.
September 3, Wednesday. A.M.-P.M. General Convention, Notre Dame University, South Bend, Indiana.
September 4, Thursday. A.M.-P.M. General Convention, Notre Dame University, South Bend, Indiana.
September 5, Friday. A.M. General Convention, Notre Dame University, South Bend, Indiana.
September 7, Sunday. A.M. Visitation at St. Mary's, Wayne.
September 9, Tuesday. A.M. Executive Committee meeting of Metropolitan Christian Council of Phila.
P.M. Church House appointments.
September 10, Wednesday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
September 11, Thursday. A.M. Meeting of clergy at St. Mary's at the Cathedral.
P.M. Meeting of Senior Seminarians at Denbigh.
September 12, Friday. A.M. Church House appointments.
P.M. Presided at Diocesan Council meeting.
September 14, Sunday. A.M. Preached at Unitarian Church of Germantown.
September 15, Monday. A.M. Attended Executive Committee meeting, Philadelphia Divinity School.
P.M. Prime Consultants Dinner at Sheraton Hotel.
September 16, Tuesday. A.M. Meeting with deans at Denbigh.
September 17, Wednesday. A.M. Church House appointments.
P.M. Church House appointments. Meeting of Youth Caucus.
September 18, Thursday. A.M. Church House appointments.
P.M. Celebrated Holy Communion, Old St. Paul's Church, Philadelphia. Presided at Cabinet meeting.
September 19, Friday. A.M. Church House appointments.
P.M. Special meeting of Diocesan Council.
September 21, Sunday. A.M. Visitation at St. Paul's, Doylestown.
P.M. Confirmation/Visitation at St. Philip's, New Hope.
September 22, Monday. A.M. Church House appointments.
P.M. Chapel Confirmation at Church House. Church House appointments. Received notice of renunciation of the Rev. Raymond Herbert White, Jr. from Bishop of Florida.
September 23, Tuesday. A.M.-P.M. Executive Council meeting at Greenwich, Conn.
September 24, Wednesday. A.M. Executive Council meeting at Greenwich, Conn.
September 25, Thursday. A.M. Clergy conference in Pocono Mountains.
September 26, Friday. A.M. Church House appointments.
P.M. Vestry meeting at St. David's, Philadelphia.
September 27, Saturday. A.M. Vestry meeting at St. David's, Philadelphia.
September 28, Sunday. A.M. Visitation at St. Anne's, Abington.
September 29, Monday. A.M. Church House appointments.
September 30, Tuesday. A.M. Church House appointments.
P.M. Attended meeting of Philadelphia Committee on City Policy. Church House appointments.
October 1, Wednesday. A.M. Meeting of Tri-Diocesan Board of Directors, Cleveland, Ohio.
P.M. Meeting of Sunday Breakfast Club.
October 2, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting. Church House appointments.
October 3, Friday. P.M. Church House appointments. Received notice of restoration of the Rev. Harry W. Thompson from Bishop of South Carolina. Gave consent to resignation of the Rt. Rev. Anson Phelps Stokes as Bishop of Massachusetts.
Evg. Visitation at St. Barnabas, Haddington.
October 4, Saturday. A.M.-P.M. Attended meeting of Metropolitan Associates of Philadelphia.
October 5, Sunday. A.M. Visitation at St. Paul's, Elkins Park.
P.M. Visitation at Zion, Philadelphia.
October 6, Monday. A.M. Church House appointments.
P.M. Attended Standing Committee meeting.
Evg. Attended talk by Caesar Chavez at Temple University.
October 7, Tuesday. A.M. Church House appointments.
P.M. Attended meeting of Philadelphia Committee on City Policy.

October 8, Wednesday. A.M. Attended meeting of Executive Committee of Metropolitan Christian Council of Philadelphia. Church House appointments.
P.M. Attended Philadelphia Divinity School Campaign Luncheon at the Philadelphia Divinity School.
October 9, Thursday. A.M. Church House appointments.
P.M. Presided at Special meeting of Diocesan Council.
October 11, Saturday. A.M.-P.M. Annual Arthur P. Noyes Conference.
October 12, Sunday. A.M. Visitation at St. James, Langhorne.
October 13, Monday. A.M.-P.M. Church House appointments.
October 14, Tuesday. A.M. Presided at Cabinet meeting.
October 15, Wednesday. A.M. Celebrated Holy Communion at St. Mark's.
P.M. Church House appointments.
October 16, Thursday. A.M.-P.M. Church House appointments.
October 17, Friday. A.M. Attended Women's Meeting, Chapel at Valley Forge.
P.M. Presided at 186th Diocesan Convention at Valley Forge Military Academy.
October 18, Saturday. A.M.-P.M. Presided at 186th Diocesan Convention at Valley Forge Military Academy.
October 20, Monday. A.M. Presided at Cabinet meeting.
P.M. Church House appointments.
October 21, Tuesday. A.M. Church House appointments.
October 22, Wednesday. A.M. Church House appointments.
P.M. Attended Standing Committee meeting.
Evg. Visitation at All Saints, Rhawnhurst.
October 23, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
October 26, Sunday. A.M. Visitation at Holy Sacrament Church.
P.M. Gave Welcome at academic service at Moore College of Art.
October 27, Monday. A.M. Church House appointments.
P.M. Chapel Confirmation at Church House. Church House appointments.
October 28, Tuesday. A.M. Church House appointments.
P.M. Church House appointments.
October 29, Wednesday. P.M. Executive Council Long Range Planning Committee in New York.
October 30, Thursday. P.M. Special Diocesan Council Luncheon at the Barclay Hotel. Presided at Cabinet meeting.
October 31, Friday. A.M. Church House appointments.
November 2, Sunday. A.M. Visitation at Incarnation, Morrisville.
November 5, Wednesday. P.M. Church House appointments.
November 6, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
November 9, Sunday. A.M. Visitation at St. Peter's, Philadelphia.
P.M. Visitation and Confirmation at St. Simon's Church.
November 10, Monday. A.M.-P.M. Church House appointments. Received notice of renunciation of the Rev. Gerald Amos Skillicorn from the Bishop of California. Gave consent to resignation of the Rt. Rev. George West Barrett as Bishop of Rochester.
Evg. Meeting with vestry of St. Martin's Church, Boothwyn.
November 11, Tuesday. A.M.-P.M. Church House appointments.
Evg. Visitation at Holy Comforter Church, Drexel Hill.
November 12, Wednesday. A.M. Annual Conference of Citizens Council of Montgomery County.
P.M. Visitation at Emmanuel Church, Quakertown. Gave consent to resignation of the Rt. Rev. Robert McConnell Hatch as Bishop of Western Massachusetts.
November 13, Thursday. A.M. Deans' Meeting at Denbigh.
P.M. Attended Board of Directors meeting of the Metropolitan Christian Council.
November 14, Friday. A.M. Church House appointments.
P.M. Finance and Property Committee Meeting.
November 16, Sunday. A.M. Visitation at Good Samaritan, Paoli.
P.M. Visited House of Correction, Women's Division.
November 17, Monday. Visitation to Diocesan Council of Rhode Island as Representative of Executive Council.
November 18, Tuesday. Visitation at Berkeley Divinity School, New Haven, Conn.
November 19, Wednesday. Visitation at Episcopal Theological Seminary in Cambridge, Mass.
November 20, Thursday. Visitation to Diocesan Council of Central New York as Representative of Executive Council. Received notice of restoration of the Rev. Joseph H. Chillington from Bishop of Western Kansas. Received notice of restoration of the Rev. Davis Cahoon Herron from Bishop of Dallas.

November 21, Friday. P.M. Presided at Diocesan Council meeting.
November 22, Saturday. A.M. Presided at Diocesan Council meeting.
P.M. Officiated at Wedding of the Rev. Stanley Powell at St. Asaph's, Bala Cynwyd.
November 23, Sunday. A.M. Visitation at St. Stephen's, Phila.
P.M. Visitation and Confirmation at St. Giles, Upper Darby.
November 24, Monday. A.M. Church House appointments.
P.M. Attended Clergy Conference.
November 25, Tuesday. A.M. Attended Clergy Conference.
November 26, Wednesday. A.M. Attended Clergy Conference.
November 27, Thursday. P.M. Presided at Cabinet meeting.
November 30, Sunday. A.M. Visitation at St. Andrew's in the Field.
December 1, Monday. A.M.-P.M. Church House appointments.
December 2, Tuesday. A.M.-P.M. Church House appointments.
December 3, Wednesday. A.M. Church House appointments.
P.M. Dinner with Sunday Breakfast Club. Received notice of restoration of the Rev. Edwin Royall Carter, Jr. from Bishop of Southern Virginia.
December 4, Thursday. P.M. Presided at Cabinet meeting. Gave Lecture at Villanova University. Received notice of deposition of the Rev. James McNeal Wheatley, Jr. from Bishop of Southern Florida. Received notice of deposition of the Rev. John David Kemp from Bishop of Southern Florida. Gave consent to election and consecration of the Rev. Philip Alan Smith as Suffragan-Bishop-elect of the Diocese of Virginia.
December 6, Saturday. P.M. Presided at reconvened 186th Diocesan Convention.
December 7, Sunday. A.M. Visitation at Holy Trinity, Rockledge.
December 8, Monday. A.M. Church House appointments.
P.M. Meeting of Philadelphia Divinity School Executive Committee.
December 9, Tuesday. A.M. Executive Council meeting at Greenwich, Conn.
December 10, Wednesday. A.M. Executive Council at Greenwich, Conn.
December 11, Thursday. A.M. Executive Council meeting at Greenwich, Conn.
December 12, Friday. A.M.-P.M. Church House appointments.
December 13, Saturday. A.M. Ordination of Charles Morris to Priesthood at St. John's, Norristown.
December 14, Sunday. A.M. Visitation at Calvary, Rockdale.
P.M. Confirmation and Visitation at St. John's, Essington.
December 15, Monday. A.M. Church House appointments.
P.M. Finance and Property Committee meeting. Chapel Confirmation, Church House.
December 16, Tuesday. A.M. Metropolitan Christian Council of Philadelphia board meeting. Church House appointments.
P.M. Presided at Cabinet meeting. Received notice of renunciation of the Rev. Benjamin Aert Samson from Bishop of Montana. Received notice of restoration of the Rev. Ronald L. Conklin from Bishop of New Jersey.
December 17, Wednesday. A.M.-P.M. Church House appointments.
December 18, Thursday. A.M. Church House appointments.
P.M. Presided at Cabinet meeting.
December 19, Friday. P.M. Presided at Diocesan Council meeting.
December 20, Saturday. A.M. Ordination of Charles Higbee at All Saints, Darby.
December 21, Sunday. A.M. Visitation at Trinity, Gulph Mills.
P.M. Visited Holmesburg Prison.
December 22, Monday. A.M.-P.M. Church House appointments.
December 23, Tuesday. A.M.-P.M. Attended meeting of "ISSUES"

Special Convention

May 23, 1970

SPECIAL CONVENTION

MAY 23, 1970

OFFICIAL LAY DEPUTIES — SPECIAL CONVENTION, MAY 23rd, 1970

Those marked (a) are alternates

1. ADVENT, *Hatboro* — Charles W. Janus, Sr., Richard I. Lane, Theodore K. Thomas, (a) Robert Hughes, Jr.
2. ADVENT, *Kennett Square* — Mrs. Thomas D. Johnson, Richard D. Ilsemann, Alexander Luft, (a) Ivar A. Lundgaard, (a) Dr. Forrest R. Schaeffer, (a) Nathaniel C. Wyeth.
3. ADVOCATE, *Philadelphia* — Miss Barbara Harris, Hugh Cosline, Mrs. Georgia Thomas, (a) Mrs. Daisy Lacey.
4. ALL HALLOWS, *Wyncote* — Frank Conly, Mrs. Lindley C. Scarlett, C. Weston Beck, (a) Norman E. Roop, (a) John W. Walleigh, Jr.
5. ALL SAINTS, *Crescentville* — Louis E. Haegele, Sr., Mrs. Louis E. Haegele, Sr., Miss Carol Deal, (a) Paul Gras, (a) Edward Parsons, (a) John Walz.
6. ALL SAINTS, *Darby* — Allen Sims, Maurice L. Tiffany, Albert Heyl.
7. ALL SAINTS, *Fallsington* — John Dellmuth, Raymond Pope, Evelyn Boyles, (a) Miss Anne Shorey.
8. ALL SAINTS, *Norristown* — Paul R. Christy, James P. Exley, Richard A. Kratz, (a) Henry S. Ely, (a) Sevier Neag, (a) Walter Weitzel.
9. ALL SAINTS, *Rhawnhurst* — John H. Ralston, John Gerhart, Joseph Bilotti, (a) Elizabeth Coffin, (a) Lillian Kettyle, (a) Russell Frease.
10. ALL SAINTS, *Torresdale* — John Evans, Charles Higbee, Earle Kligge, (a) Cary Rush, (a) Jack Dautel, (a) Richard Fisher.
11. ALL SAINTS, *Wynnewood* — Mrs. Charles N. Herbert, Col. Joseph G. Bent, Jr., Robert D. Baldwin, (a) Mrs. Harry B. Frazer, (a) Samuel H. Ballam, Jr., (a) Henry S. Hamm.
12. ALL SOULS (Mission to the Deaf) — Mrs. Margaret Mock, Elmer Mock, Melvin Ruthven, (a) John Smith.
13. ANNUNCIATION, *Philadelphia* — Robert Morse, Lawrence Fisher, (a) Thomas Moore.
14. ASCENSION, *Parkesburg* — William Fisher, Mrs. Alyce Sagner.
15. ATONEMENT, *Morton* — Louis A. Divan, James H. Smith, Grace Musko, (a) Dale Paulson, (a) George Kohler, (a) Albert Brownlee.
16. ATONEMENT, *West Philadelphia* — John J. Geary, Joseph A. Wallace, Alfred T. Johnson, (a) Roland Gelatt, (a) Harry Gregory, (a) Henry Nehlig.
17. CALVARY, *Conshohocken* — John S. Blackburn, William Davis.
18. CALVARY, *Germantown* — George F. Ilsemann, Jr., Bernard H. Belle, C. George Milner, II, (a) Noyes E. Leech, (a) David H. Murdock.
19. CALVARY, *Northern Liberties* — Harold Pilgrim, Sr., Charles McCoy, Mrs. Ada B. Harris, (a) Edward Howell, (a) Norris Mallory, (a) Joseph Smalls.
20. CALVARY, *Rockdale* — J. Elliott Bell, John Lomas, Mrs. Albert Lank (Helen), (a) Mrs. Donald Palmer (Ann).
21. CHRIST, *Eddington* — John L. Kleber, John Hoernle, Mrs. Huibert DeMeester, (a) Mrs. John L. Kleber, (a) Walter Bejuki.
22. CHRIST, *Ithan* — George T. Cook, Edmund Thayer, Jr., Myron E. Leslie, (a) Arthur A. Moorshead.
23. CHRIST, *Media* — Jane Nolte, John Trevaskis, Henry Jordan, (a) Arnold Hiltz, (a) Betty Diggs, (a) Thomas Dale.
24. CHRIST, *Philadelphia* — Henry M. Watts, Jr., J. Horace Churchman, Esq., Robert J. Gill, M.D., (a) L. Arnold Nicholson, (a) W. Beaumont Whitney, II, (a) James M. Lusk,
25. CHRIST, *Pottstown* — Robert Magee, Walter Gold, Thomas Storm, (a) Robert Shaner, Jr.
26. CHRIST, *Ridley Park* — John C. Tomlinson, Mrs. George Moss, Stephen Marko, (a) David Wiley, (a) Nathan Quinn, (a) Bullard Ross.
27. CHRIST, *Upper Merion.*
28. CHRIST & ST. AMBROSE — Mrs. Florence Gallagher, Mrs. Gladys Slocum, John Fulton, (a) Miss Lillian Kerney.
29. CHRIST & ST. MICHAEL'S — Henry B. Ramsey, Jr., G. Roger Holt, Donald R. Pritchard, (a) John W. Reinhardt, (a) Arthur D. Jenkins, (a) Mrs. Dorothy S. Ramsey.
30. CRUCIFIXION — William R. Ballard, Mrs. Carrie Blackiston, Judge McKinley, (a) William Francis, (a) Donald Smith.

31. EMMANUEL, *Holmesburg* — Walter Banister, Joseph Kipphut, Aaron Scott, (a) H. Wallace Welliver.
32. EMMANUEL, *Kensington* — William H. Wright, John C. Price, William H. Bennett, (a) William Walpert, Jr., (a) James Clemens.
33. EMMANUEL, *Quakertown* — Richard Leidigh, Reginald Riley, Otto Fink, (a) Charles Haefler, (a) Joseph Mazinas.
34. EPIPHANY, *Germantown* — Wm. W. Dickhart, III, Mrs. George S. Trickey, Jr., (a) Mrs. Joseph N. Hall, (a) Alfred W. Platt, (a) Mrs. Alfred W. Platt.
35. EPIPHANY, *Royersford* — William K. Fozard, C. Arthur Sykes, Jr., Mrs. Jeanne F. Yerk, (a) Albert Underkofler, (a) Alexander McCrea, Jr., (a) John Spiess.
36. EPIPHANY, *Sherwood* — J. Collins, G. W. Lodge, R. E. Martin.
37. GLORIA DEI (Old Swedes) — Richard Howard, Jr., Fred W. Laepple, Edward J. Parnum, (a) Carl J. Tisall.
38. GOOD SAMARITAN, *Paoli* — William B. Eagleson, Jr., Mrs. Percy C. Madeira, Jr., Roy E. Smail, (a) Thomas W. L. Cameron, (a) Linwood T. Geiger, (a) William H. Ashton.
39. GOOD SHEPHERD, *Germantown* — David F. Maxwell, Charles E. Mather, III, Moses Williams, Jr., (a) G. Hayward Reid, (a) Maj. Gen. Henry S. Murphey, (a) William Paul Hood.
40. GOOD SHEPHERD, *Hilltown* — David A. Smith, John R. Burrell, Ralph Lewis, Mrs. Howland Dudley, Jr., David H. Graf, Mrs. Edward R. Aichele, Jr.
41. GOOD SHEPHERD, *Kensington* — Dr. Walter Greenwood, William McDaniel, George Anderson, (a) Lawrence Getz.
42. GOOD SHEPHERD, *Rosemont* — John T. Beglen, Stevens Heckscher, Dudley Hughes, (a) George M. Ahrens, (a) Miss Ruth Fiesel, (a) J. Bennett Hill, Jr.
43. GRACE, *Hulmeville* — Elmer Gull, Charles Kelch, Edgar Seely, (a) Louise Rittler, (a) Andrew Grob.
44. GRACE, *Mt. Airy* — Theodore Clattenburg, Robert Hewitt, Mrs. Antoinette Hoffacker.
45. GRACE & INCARNATION — Charles Donahue, John Binder, Elmer Seemuller, (a) Wilbur Lawson, (a) Fred Carlson.
46. HOLY APOSTLES, *Penn Wynne* — Parker Wilson, James E. Hewitt, Richard Chace, (a) Mildred Howard, (a) Donald Eppinger, (a) George Caldwell.
47. HOLY APOSTLES & MEDIATOR — Edna H. Carroll, H. Reed Mullikin, (a) J. Lawrence Dixon, (a) Grace E. Duffy.
48. HOLY COMFORTER, *Aronimink (Drexel Hill)* — Harold Muse, Dexter Cobb, Harry Broadley.
49. HOLY COMMUNION CHAPEL — Richard Eckert, Miss Isabella Peoples, (a) George Connolly, (a) Mrs. Eileen Resci.
50. HOLY INNOCENTS, *Tacony* — Carl T. Zorr, Ralph B. Clare, (a) J. Raymond Adams, (a) Edward White.
51. HOLY NATIVITY, *Rockledge* — Robert T. Jones, James MacElwee, Richard Stevenson, (a) Walter Harris, (a) Walter C. Holstrum, (a) John Alexander.
52. HOLY SACRAMENT, *Highland Park*.
53. HOLY TRINITY, *Lansdale* — George W. Arold, Jr., M. Warren Bolton, Mrs. Nevin S. Wampole (Helen), (a) Edward H. Fadeley, (a) Carl H. Macartney, (a) Mrs. Clyde E. Shoop (Joy).
54. HOLY TRINITY, *Rittenhouse Square* — Mrs. Robert D. Franklin, Horace Y. Rogers, Mrs. Harry S. May, (a) Miss Violet E. Tobin.
55. HOLY TRINITY, *West Chester* — Mrs. Thomas P. Harney, Harold Denny, Jack Newell, (a) Howard Donohoe, (a) Mrs. David Vass, (a) David Hamerich.
56. HOUSE OF PRAYER — Mrs. Mamie Johnson, William F. Carter, John Banks, (a) James Robinson, (a) Robert Johnson.
57. INCARNATION, *Drexel Hill* — William J. Gaul, Jr., Mrs. Paul D. Richardson, Barry W. Van Rensler, (a) James F. Atchison, (a) Leland E. Cooney, (a) Ralph E. Fankhanel, Jr.
58. INCARNATION, *Morrisville* — Thomas Davies, George Schlekat, Phyllis Watanabe, (a) Robert Hamilton, (a) Frank Henderson, (a) Helen Williams.
59. MESSIAH, *Gwynedd* — David A. West, Cassin W. Craig, Mrs. Kenneth Mattfeld, (a) George S. Lentz, (a) Douglas N. Cook, (a) Ronald Robinson.
60. MESSIAH, *Philadelphia*.
61. OUR SAVIOUR, *Jenkintown* — Mrs. Robert Hilliard, Mrs. Edmund Helveston, Albert Thomas.
62. REDEEMER, *Andalusia* — Mrs. Ruth E. Manwaring.
63. REDEEMER, *Bryn Mawr* — Isaac H. Clothier, IV, Richardson Blair, Thomas Fisher, Jr., (a) Howard Kellogg, (a) John Mulford, (a) Frederick R. Drayton.
64. REDEEMER, *Springfield* — Mrs. John Bernard, Albert Lennan, John Potts.
65. REDEMPTION, *Southampton* — Robert M. Swanson, Henry P. Manning, Charles H. Churen, (a) John Catherman, (a) Herman Gatling, (a) Robert A. McGrath.

66. RESURRECTION, *Mayfair* — Robert Deno, William Hirst, Helen Latham, (a) Paul A. Huard, (a) Charles Volz.
67. RESURRECTION, *Philadelphia* — Elmer M. Worth, John T. Shepherd, Emma E. Brehm, (a) Eleanor M. Gaeckler, (a) H. Austin Ford, (a) Arthur J. Kinmonth.
68. ST. AIDAN'S, *Cheltenham* — Ernest F. Mosebach, John Gurniak, Harold F. Goodwin, Sr., (a) Charles Sullivan.
69. ST. ALBAN'S, *Newtown Square* — Wallace Dunlap, Mrs. C. Carter Rich, Mrs. Edward Fouldrod, (a) Arnold Graf, (a) James D. Twiname.
70. ST. ALBAN'S, *Olney* — William H. Lindsay, Jr., David G. Bristow, (a) Daniel P. Geigert.
71. ST. ALBAN'S, *Roxborough* — I. Wesley Manley, Henry Scherr, John E. Howard, (a) Mrs. Maude Scherr, (a) Miss Grace Gidley, (a) Herbert H. Hickmott, Jr.
72. ST. ANDREW'S CHAPEL, P.D.S. — Walter C. Baker, Robert F. Miller, G. Selden Pitt, (a) W. Lester Higgins.
73. ST. ANDREW'S & ST. MONICA'S — Chester Montague, Edward Hayes, (a) Herman Bell, Sr., (a) Charles Polk.
74. ST. ANDREW'S, *West Vincent* — Alfred Johnson, Jr., H. Paul Gant, A. Pierce Saunders, (a) A. A. McCurry, Jr.
75. ST. ANDREW'S, *Yardley* — C. W. Greaves, Joseph Novick, Marion Novick, (a) Gladys Harper.
76. ST. ANDREW'S-IN-THE-FIELD, *Somerton* — Lorraine S. Nugent, Henry Fabrick, William Scott, (a) Harry Miller, (a) Anita S. Duke, (a) Henry Worrell.
77. ST. ANNE'S, *Abington* — Merlin O. Wunn, Robert H. Brown, Charles Walton, (a) Robert Miller, (a) Robert Sullivan, (a) Phillip Harrison.
78. ST. ASAPH'S, *Bala-Cynwyd* — Townsend Munson, Marshall Nelsen, Jr., Mrs. Isaac Kershaw, (a) Earl A. Buckley, Jr., (a) Howard Roberts, (a) Andrew Wilson.
79. ST. AUGUSTINE'S, *Norristown*.
80. ST. AUGUSTINE/CH. COVENANT — Arthur J. Slater, Mrs. Doris Mae Garrett, Edward K. Copper, (a) John C. Jackson, (a) William J. Johnson.
81. ST. BARNABAS, *Haddington* — Wells Stevens, Mrs. Dezna Sheehan, Mrs. Dorothy Johnson, (a) Venord Cowan, (a) James Lewis, (a) Frank Moseley.
82. ST. BARNABAS, *Kensington* — Walter Smith, Mrs. Mary Austin, Mrs. Christine Saunders, Larry Griffin (Youth), Miss Regina Lowe (Youth).
83. ST. BARTHOLOMEW'S, *Philadelphia* — Mrs. Evelyn Rowe, (a) Mrs. Gwendolyn Hatchett.
84. ST. BARTHOLOMEW'S, *Wissinoming* — David Moore, Joseph Wharton.
85. ST. CHRISTOPHER'S, *Gladwyne* — Robert H. Shertz, Richard A. Lander, Emilie Riley, (a) Robert L. Bach, (a) Robert P. Van Brott, (a) Natalie Hughes.
86. ST. CHRISTOPHER'S, *Oxford* — Ross Melrath, Mrs. Malcom H. Kelly, Mrs. John Phillips.
87. ST. CLEMENT'S — J. D. Henderson, Jr., Robert E. Curry, D. E. B. Stevenson, (a) Winfield S. McKeown, Jr., (a) Robert Freeman, (a) Lealor J. Wilson.
88. ST. DAVID'S, *Manayunk* — Mrs. Audrey Jones, Mrs. Betty Smith, Charles Brown, Jr., (a) James Taylor, (a) Charles Brown, Sr.
89. ST. DAVID'S, *Radnor* — John O. Platt, Robert C. Lea, William M. McCawley, (a) Mrs. Henry M. Chance, II, (a) Theodore Weston, II.
90. ST. DUNSTAN'S, *Blue Bell* — Peter Reynolds, Mrs. A. Wistar, James Blake, (a) W. Terry.
91. ST. ELIZABETH'S — Lt. Carl H. Hartman,MSC, USN, Fred Mount, (a) Joseph Street, IV.
92. ST. FAITH'S, *Brookline* (Havertown) — John W. Burley, Howard S. Emmerich, Mrs. Grace D. Wilson, (a) Henry L. Hood, (a) C. Paul Robson.
93. ST. FRANCIS-IN-THE-FIELDS — Arthur Criddle, George Crozer, David Farrow, (a) Harrison Wood, (a) Mrs. Millie Lewis, (a) William Melcher.
94. ST. GABRIEL'S.
95. ST. GEORGE'S, *Ardmore* — William M. Conron, Jr., William A. Lindsay, III, Stanley Myers, (a) Spencer A. Manthorpe, Esq., (a) Alfred C. Lindquist, (a) Evelyn Cressman.
96. ST. GEORGE *(West End)* — Clement Tappin, Cornelius Brown, Thomas A. Martin, Sr., (a) Wilbourne Willis, (a) Charles Floyd, (a) George D. Wetzel.
97. ST. GILES, *Stonehurst* — Mrs. Johanna Brauker, Mrs. Margaret B. Hockey, Pearson N. Thierolf.
98. ST. JAMES, *Bristol* — Thomas Coles, R. Philemon Stout, (a) H. Wesley Spencer.
99. ST. JAMES, *Downingtown* — Dr. Stephen Hanson, Stanley K. Landis, Sr., William Laird, (a) Maurie G. Davis, Jr., (a) Edward G. Schmid, (a) Boylston Campbell.
100. ST. JAMES, *Green Ridge* — F. Mitchell Turner, William Sydny Cazort.
101. ST. JAMES, *Kingsessing* — Stephen M. McFee, P. John Moore, Frederick H. Thomas, (a) John Henry, (a) Samuel B. Hewlings, (a) Oliver F. Rhine.

102. St. James, *Langhorne* — Major Edward Wisneski, William Booth, John Leedom, (a) Ward McMasters, (a) Richard Sensenig.
103. St James, *Perkiomen (Collegeville)* — Leonard Dorsett, Herman I. Pundt, Robert R. Wagner, (a) Mrs. Alice Barron, (a) James W. Brown.
104. St. James, *Prospect Park* — John T. Conner, Jr., James M. Klina, Frank P. Witmer, III.
105. St. James-the-Less — John D. Green, Lewis M. Evans, Mrs. Millicent N. Berghaus, (a) Mrs. Elizabeth S. Evans, (a) Gary E. Sugden, (a) Richard C. Daly.
106. St. John's, *Compass.*
107. St. John's, *Concord* — Thomas Pittock, David Gilbert, Robert Keller, (a) Mrs. Harold De Nenno, (a) Mrs. James McLeestar.
108. St. John's, *Huntingdon Valley* — Frederick W. Berlinger, Joseph E. Herkness, (a) Robert P. Haley, (a) Wayne S. Evans.
109. St. John's, *Lower Merion (Bala-Cynwyd)* — John Midwood, Arthur Lyle, S. Wayne Garrigues, (a) Edward J. Slade, (a) Carl Hornung, (a) H. Nelson Leavell.
110. St. John's, *Norristown* — John F. Rumler, George C. Niblo, James A. Robertson, Jr., (a) James M. Voss, (a) William A. Connelly, (a) C. Rodney Morris, Jr.
111. St. John's, *Northern Liberties.*
112. St. John the Evangelist, *Essington* — William Mahler, William Mako, Miss Dee Rose Weindel.
113. St. John the Evangelist, *Lansdowne* — Leslie R. Plotts, Richard E. Forrest, Craig L. Snyder, (a) Jerome Z. Martin, (a) Paul A. Seltzer, (a) Richard R. Spencer.
114. St. John the Evangelist, *Philadelphia* — Jeremiah K. Rutter, James A. Ziegelhoffer, Jr., John Preole.
115. St. John/Free Church of — Joseph W. Milligan, Marion Loeffler, (a) Lillian Anderson, (a) James Powick, Jr.
116. St. Jude & the Nativity, *Lafayette Hill* — Calvin D. Baker, T. Allen Glenn, Jr., John Thompson, (a) Mrs. John Tauber, (a) George H. White, Jr.
117. St. Luke, *Bustleton.*
118. St. Luke's, *Eddystone* — John W. Elliott, Mrs. John Morgan, (a) Edward J. Corcoran, (a) Mrs. Zachary Dougherty, (a) Mrs. John Carroll.
119. St. Luke's, *Germantown* — Hugh Brown, William Burton, W. Edgar Bates, (a) Ernest Gibbs, (a) Albert B. Bishop, (a) Walter R. Williams.
120. St. Luke's, *Kensington* — Miss Janet Kirk, Phillip Apenzeller, Mrs. Bernice Elwell, (a) Denny Hughes, (a) Roy Broadbent, (a) Mrs. Eleanor Porter.
121. St. Luke's, *Newtown* — Albert A. McNamara, Milton Bradley, G. Richard Bertolet, (a) Mrs. John Gurt (Violet), (a) Richard P. Wright.
122. St. Luke & the Epiphany — John F. Bahm, Robert M. Atkinson, Dr. F. William Sunderman, (a) A. Lynwood Haller, (a) Newell F. Harris, (a) Kenneth Q. Walker.
123. St. Mark's, *Frankford* — Walter E. Spathelf, Charles Taylor, William P. Clauson, Sr., (a) Alfred Sage, (a) James Embery, (a) David C. Clark.
124. St. Mark's, *Honey Brook.*
125. St. Mark's, *Philadelphia* — Alan S. Evans, Charles G. Scott, Elwyn F. Chase, Jr., (a) Rowland G. Weber, (a) Joseph E. McQueen.
126. St. Martin's, *Boothwyn* — Mrs. Mary Keeth, Mrs. Nellie Dodd, Mrs. Marietta Peterson, (a) James Peterson, (a) George Krentz, (a) James Webb, Jr.
127. St. Martin's, *Oak Lane* — Raymond R. Kersey, Mrs. Carole A. Kersey, Mrs. Edythe Anderson, (a) Edward H. Moyer, (a) Miss Gertrude S. Byrnes.
128. St. Martin's, *Radnor* — Mrs. Charles E. Goodman, Jr., Mrs. William Mulford, William Y. Webb, (a) Robert Cowart, (a) Rolando Ramirez, (a) Bruce Watson.
129. St. Martin-in-the-Field, *Chestnut Hill* — John F. Quereau, Henry H. Meigs, Alfred W. Putnam, (a) W. Beaumont Whitney, III, (a) Edward F. Beale, (a) C. A. Philippe von Hemert.
130. St. Mary's, *Ardmore* — Mrs. M. Carton Dittmann, David H. Hall, Robert S. Beal, (a) William H. Sayre, (a) Daniel C. Jones, Jr., (a) Thomas M. Bates.
131. St. Mary's, *Chester* — John Davis, Oscar Johnson, (a) J. A. Heartley.
132. St. Mary's, *Hamilton Village* — E. Digby Baltzell, Scarlet Emerson, William Riley, (a) Stewart Dalzell, (a) Carol Moore, (a) William A. Langdon.
133. St. Mary's, *Philadelphia* — Reginald Franklin, Ebenezer Fernandez, Samuel E. Wilson, Sr., (a) Mrs. Mabel E. Brister, (a) Mrs. Ethel Williamson, (a) Miss Madeline Bryant.
134. St. Mary's, *Warwick.*
135. St. Mary's, *Wayne* — Donald W. Belcher, Frank Rippel, William Wooldredge, (a) Paul Zimmer, (a) Mrs. William F. Pierce, (a) William Porter.

136. St. Mary's at the Cathedral, *Roxborough* — Walter Condit, Robert Flanders.
137. St. Matthew's, *Francisville* — Robert E. Krouse, Frank Bobb, Arthur Booth, (a) Edward Wiegand, (a) Frank E. Holland.
138. St. Matthew's, *Maple Glen* — Dr. Franklin Robinson, Harry Barbin, Esq.
139. St. Matthias — Gustav L. Spahr, Ellwood A. Booth, Walter F. Staton, (a) William L. Sowden, Jr., (a) Edward McDougall, (a) Robert W. Carmint.
140. St. Michael's, *Yeadon* — Lewis Reiss, Edward Boyd, Edwin Graham.
141. St. Nathanael's — Robert Lee, Ralph Greco, J. Arthur Robertshaw.
142. St. Paul's, *Aramingo* — Joseph Gudgeon, Sr., Hugo Ciccotosto, (a) Philip Holland.
143. St. Paul's, *Chester* — William A. Atkinson, Jr., Walter S. Bettner, Jr., William W. Boyd.
144. St. Paul's, *Chestnut Hill* — Mrs. J. Ebert Butterworth, Stuart M. Skinner, John E. Hearst.
145. St. Paul's, *Doylestown* — Irv Renneisen, H. Douglas Paxson, Thawley D. Hayman, Sid Stratton, Nicholas Molloy, John Phillips.
146. St. Paul's, *Elkins Park* — C. B. Rhoads, Esq., Dr. Vernon H. Lapp, W. Harris Stevens, Jerald D. Adair, Joseph E. Helweg, Jr.
147. St. Paul's, *Levittown* — Newell Golden, Fred Ball, Peter F. Petraglia.
148. St. Paul's Memorial, *Oaks* — David W. Williams, Arthur H. Groner.
149. St. Paul's Memorial, *Overbrook* — Martin Melcher, Edward W. Robinson, William Teal, (a) Clifford Duncan, (a) Boyden Gabell.
150. St. Paul's Memorial, *Philadelphia* — D. Cortlandt Montgomery, Mrs. Susan B. Clark, Miss Rose M. Gutmann, (a) Bruce L. Bernheimer, (a) John Lanckowski, (a) Mrs. Lillian C. Jones.
151. St. Paul's, *West Whiteland* — David Dinwoodie, Richard Hannum, Miss Emily Stanford, (a) David Dickson, (a) Mrs. Raymond Belcher, Jr.
152. St. Peter's, *Broomall* — Christian A. Rumpff, Victor H. G. Wadlund, William H. Winslow, (a) Kenneth B. Ambler, Jr., (a) Robert K. Shimer, (a) William C. Cady.
153. St. Peter's, *Germantown* — John M. Scruggs, Joseph Bosworth, Miss Margaret McHolme, (a) Miss Georgia Kirkpatrick, (a) Donald Mechlin.
154. St. Peter's, *Glenside* — Norman P. Harberger, M. Luther Kauffman, Raymond A. Waite, (a) Donald E. Kelley, (a) Mrs. Eleanor Otis.
155. St. Peter's, *Philadelphia* — Frank E. Seymour, Dr. Raymond C. Snyder, Mrs. Francis Randolph, (a) Joseph T. Fraser, Jr., (a) Mrs. James Crawford, (a) Miss Marcia J. Rogers.
156. St. Peter's, *Phoenixville* — Robert Alexander, Walter Brown, Edger Landes, (a) George Wolf, (a) Joseph Busel, (a) Philip Howse.
157. St. Peter's/Great Valley, *Paoli* — John C. Bole, H. Lea Hudson, Boyer L. Veitch, (a) William Garland, (a) Robert Mason, (a) Edward P. Street.
158. St. Philip's, *New Hope.*
159. St. Philip's/Field, *Oreland* — Richard A. Haggard, William B. Shubert, Everett R. Verbeek.
160. St. Philip's Memorial, *Philadelphia* — Frank A. Barnett, Milton Joseph, Ashton Williams.
161. St. Simeon's — Charles Stevenson, Charles Bachman, Ralph Hawthorne, (a) W. A. VanAtta, (a) Miss Evelyn Hawthorne.
162. St. Simon the Cyrenian — Mitchell Capps, Roy Edwards, Dr. Howard H. Stratton, (a) John Mosley, (a) Lorenzo Hart.
163. St. Stephen's, *Clifton Heights* — Carl A. Benner, Miss Helen Merkins, Bruce Shipley, (a) Miss Edith Suydam, (a) Mrs. Margaret Riffert, (a) Mrs. Alice Williams.
164. St. Stephen's, *Norwood* — Mahlon Shotts, Mrs. Marie Shotts, Miss Nancy Forsythe.
165. St. Stephen's, *Philadelphia* — David L. German, III, Elmer S. Carll, Frederick Schmid, Jr., (a) David L. German, Jr., (a) James O. Lyman, (a) John Pintavalle.
166. St. Thomas, *West Philadelphia* — Harvey Sudler, Mrs. Sadie Mitchell, Mrs. Elizabeth Forrester, (a) Emory J. Thomas, Jr.
167. St. Thomas, *Whitemarsh* — C. Jared Ingersoll, Robert C. Fernley, William Shrader, (a) Mrs. George C. Bland, (a) Carroll R. Wetzel, (a) William Gerstnecker.
168. St. Timothy's, *Roxborough* — John B. Llewellyn, Jr., Birkett Howarth, Walter Humm, (a) Howard Barrett, Jr., (a) John Kling, (a) James E. Massey.
169. The Saviour, Church of — Adams Dodson, Jr., Elizabeth Riegner, Leslie Paff, (a) Doris Brooks, (a) Elizabeth R. England, (a) Isaac H. Penn.
170. Trinity, *Ambler.*
171. Trinity, *Buckingham* — Mrs. Edward Beegle, Percy Williams, James Shuster, (a) Robert Tait.
172. Trinity, *Coatesville* — Dr. P. Custis Howard, R. Scott Maddux, Andrew B. Kinkaid, (a) Mrs. Homer Gebhard, (a) Mrs. Harriet Eastburn.
173. Trinity, *Collingdale* — Robert Steele, Robert Hoag, Paul Young, (a) George Linthicum, (a) Frederick Starling, III.

174. TRINITY, *Gulph Mills* — Albert Halverstadt, Joan Keyser, Frank Newham, (a) Pete Peterson, (a) Carol Halverstadt, (a) Mrs. Francis Hannon.
175. TRINITY, *Oxford* — Frederick Banks, George Higginson, Kenneth Nelson, (a) Thomas Laird, (a) Donald Huttlin, (a) William Harris.
176. TRINITY MEMORIAL, *Philadelphia* — Briton Martin, William B. McIlwaine, III, John F. Gane, (a) Marie Weihenmayer, (a) Ann Freeman, (a) Mary Gaul.
177. TRINITY, *Solebury* — Stanley Hastings, Hope Sellers, Bradley Algeo, (a) William McCandless, (a) E. Forrest Cooper, (a) Janet Gold.
178. TRINITY, *Swarthmore* — Miss Helen G. Moore, Thomas R. Wallingford, James M. Gassaway, (a) W. Charles Hogg, Jr., (a) John W. Frommer, Jr.
179. WASHINGTON MEMORIAL CHAPEL — Aaron C. F. Finkbiner, Howard W. Bross, Marshall B. Guthrie, M.D., (a) John Stauffer, (a) A. Mitchell Shumate.
180. ZION — Claire Ford, Jack C. Ricca.

DIOCESE OF PENNSYLVANIA
SPECIAL CONVENTION
IRVING AUDITORIUM

34th and Spruce Streets
Philadelphia, Pennsylvania

SATURDAY, MAY 23, 1970

Holy Communion was celebrated in Irvine Auditorium at 8:15 a.m. with the Bishop as celebrant.

At 9:00 a.m. the Special Convention assembled in the Auditorium, and the Rev. Stanley E. Johnson, Chaplain of the University of Pennsylvania, gave the opening prayer, following which Convention sang Hymn 524.

The Rev. Jesse F. Anderson was recognized by the Bishop and presented a motion for clarification of the Enabling Resolution adopted by the 186th Convention held at Valley Forge on October 18, 1969, pursuant to which the Task Force for Reconciliation had been appointed and this Special Convention called. Following a close vote, Mr. Anderson announced that he would defer his motion until such time as the chair declared the convention to be in legislative session.

At this point the proceedings were interrupted by a man who stated that he was Dr. Samuel Woodward, a black orphan from the ghetto of Philadelphia and a recently resigned member of the Philadelphia Public School System; he demanded the right to address the convention. After convention refused Dr. Woodward such right as being out of order, the Rev. Dr. MacColl moved that convention reconsider its decision and following adoption thereof by more than two-thirds of those voting, Dr. Woodward was allowed five minutes to speak.

Dr. Woodward said that he had resigned from the school system because of its colonial and repressive attitude, in which the majority of the administration and teachers were white while most of the students were black. He stated that black teachers who voiced dissent lost their jobs, that the dignity of students was assaulted, and their capacity to learn undermined. In his opinion the school system advocated systematic suppression of black students and was driving capable black students out of school. He asked that convention voice concern to Mr. Richardson Dilworth, President of the Board of Education, and Dr. Mark Shedd, Superintendent of Schools, over the racist-colonial attitudes of the school system.

The Bishop then introduced Mr. Norman P. Harberger, Chairman of the Task Force for Reconciliation, and called on him to review its report and recommendations, treating this as a meeting of the convention of the whole and not as a legislative session.

Mr. Herberger made reference to the fact that the Task Force had been formed in response to the resolution adopted by the 186th Convention last October and that its members had been chosen to represent a cross-section of the diocese — male and female; black and white; old and young; liberal and conservative — a true diversity of opinion. He felt that the Task Force was representative of the diocese as a whole and that its

deliberations over a period of several months had been a deep personal experience for each member.

Announcing that the Final Report and Recommendations of the Task Force were unanimous — there being no minority reports — Mr. Harberger briefly reviewed the recommendations and asked the Rev. James Blackburn, who had served as Staff Coordinator, to direct to members of the Task Force for their response those questions most frequently raised by persons attending pre-convention meetings to discuss the Final Report and Recommendations (Appendix A, p. 170).

Following are the questions and responses:

1. What is the relationship between the Task Force and specific groups such as the Black Economic Development Conference (BEDC)?

Father Grannum, Rector of St. Philip's Memorial, said BEDC and the demands made by the Black Manifesto came up regularly during Task Force deliberations. While some members felt the preface to the Manifesto was unfortunate, they acknowledged the cry for human dignity and self-determination contained therein and did not attempt to decide whether BEDC or any other special group was good or bad. In essence the Task Force felt that their duty was to make recommendations for reconciliation — that disbursement of any funds should be left to the discretion of the proposed Reconciliation Fund Commission — and that the Task Force placed complete trust in such a commission.

Mr. John F. Quereau commented on the state of mind of the writer or writers of the Black Manifesto and strongly endorsed the proposed all-black Reconciliation Fund Commission.

Mr. Harberger pointed out the wide diversity of opinion among black people.

2. Why should only black people serve on the Reconciliation Fund Commission?

Mr. William A. Scott stated that this make-up would avoid any label of paternalism and recognize the ability of blacks to formulate and implement good programs. Such make-up was a prelude to trust and understanding between blacks and whites. Mr. John O. Platt commented that some of the black members of the Task Force were initially opposed to the recommendation of an all-black Commission. This was confirmed by Mr. Harold L. Pilgrim, who subsequently supported the recommendation inasmuch as the key to true reconciliation was "trust."

3. Should the Reconciliation Commission or Fund be subject to controls — made to account — is an all-black commission competent to disburse funds?

In response Mr. John S. Fair, Jr., stated that he had learned more about black people in the past five months than he had in the preceding 62 years and that they know more about their needs than any white person does. Pamela Horne added that common sense dictates disbursement of funds for proper purposes. Mr. Pilgrim questioned the need to publicize the manner in which funds are used but firmly supported the view that the Commission must act responsibly. The Rev. Messers. Robert E. DuBose, Jr. and Peter E. Camp felt that it was not appropriate to set guidelines for disbursement of funds — that the implied vote of trust was of greatest importance.

4. Why did the Task Force not set a specific dollar goal?

Mr. Platt responded that the primary emphasis of the recommendations was on reconciliation — that this spoke to the hearts, minds and actions of all members of the diocese — and that to specify a particular dollar amount put this out of focus. If this is true, widespread reconciliation, the necessary funds will be forthcoming as a symbol thereof. He pointed out that the proposed diocesan gift of $500,000 represented roughly $3.00 per person within the Diocese.

5. What about reparations?

Mrs. Carol Stone replied that there had been a broad variety of opinion on this subject and much discussion about white guilt. Basically the members felt this was a question for individual decision. Mrs. Helen White referred convention to the concluding remarks on pages 10 to 11 of the Task Force Report. Christian stewardship requires giving in trust to aid those less fortunate. From trust springs love.

6. Does the Task Force feel that its Recommendations must be accepted in full or not at all?

Miss Barbara Belcher replied that the educational programs proposed without a financial commitment to reconciliation would be meaningless and vice versa.

7. Why should the diocese pledge the proceeds of the sale of the Church House or an equal amount from other sources when it is in such precarious financial condition?

Mr. Platt stated that the financial condition of the diocese was due primarily to existing internal divisions among its members. The Task Force, without any influence from Church House, was seeking through its recommendations to reconcile these differences. The proposed diocesan gift was a challenge to each of us to take a step toward mutual trust and respect. Toward this end it was essential to commit the corporate substance of the diocese.

Father Grannum supported this and said it was the duty of the Task Force to recommend a program for reconciliation, not to worry about the financial condition of the diocese — yet the diocese must take the lead.

8. Why were the delegates and other members of the diocese given so little time to consider the report and recommendations?

Mr. Walter N. Ridley succinctly replied that one week was more than sufficient for any interested person to read and consider the report. "Trust" and "faith" constituted the key, and he placed complete trust in the black members of the diocese.

In conclusion, Mr. Harberger warmly commended each member of the Task Force for unstinting devotion to their charge — and then symbolically presented the final report and recommendations to the bishop, together with $23,800 in advance pledges to the Reconciliation Fund made by the members of the Task Force.

On motion of the Rev. Thomas Logan a standing vote of thanks for a job well done was accorded the Task Force by convention.

The Bishop then introduced Mr. Francis Brown, General Secretary of the Philadelphia Yearly Meeting of the Society of Friends, and Monsignor Philip Dowling, Executive Secretary of Cardinal Krol's Commission on Human Relations, who were present as guests.

The Canon on Courtesy was read by the secretary and on motion was duly adopted.

On motion duly carried, youth representatives present with parish delegations were given a voice but no vote.

The Bishop declared the convention to be in legislative session and recognized the Rev. Jesse F. Anderson. At the request of Father Anderson the following letter was read to convention by Mr. Herman Wrice of the Young Great Society:

Dear Bishop DeWitt:

This letter is written for two purposes. The first is to let you know our concern over the course of events that have transpired during the past months. So many legitimate problems have come to the forefront of the public eye that we want to be sure the main emphasis of the times will not be shifted from what we regard to be the number one priority of the nation.

The racial problem is, and we are afraid will remain, the most critical issue that America must deal with for a long time to come.

The second reason for this letter is to show the rising solidarity of the Black community as it mobilizes its resources to solve its problems. Since there are many Black people, there will be many approaches toward solving these problems and we are convinced that each method can be equally valid.

There appear to be mounting attempts to bring division among some of us as we pursue our efforts. We want it to be clearly known that we are working toward the same goal, which is the freeing of Black people from racial oppression in America. Our methods may not always be the same, but our aims are certainly similar.

The Black community is moving toward unity and it is in the interest of this unity that this letter is written to you.

With warm regards, we are

Faithfully yours,
The Rev. Leon H. Sullivan
Muhammad Kenyatta
Herman Wrice

Father Anderson then commented that although there had been basic differences between the Union of Black Clergy and Laity (UBCL) and the Task Force as to the method of selecting the members of the Reconciliation Fund Commission, these differences had been resolved in the spirit of unity among black people. He again called for clarification of the Enabling Resolution adopted at Valley Forge pursuant to which the Task Force had been formed — particularly the initial declaration "that the Episcopal Church must firmly repudiate the language and ideology of all those who by their statements and actions advocate *irresponsible violence,* anti-Christian attitudes and call for total power in the hands of one group . . ." He questioned the meaning of the words "irresponsible violence" citing numerous recent examples of "violence" and asking Convention to determine which were "responsible" and which were "irresponsible."

On a point of order, the Rev. Nils Blatz recalled the wording of the Resolution of the Committee of Twenty-five, as amended by the Rev. Tom T. Edwards, which was adopted by the 186th Convention at Valley Forge:

. . . RESOLVED, that this Convention forbids the subscription, either directly or indirectly, of any funds under its control to any organization, group or individual who advocates the use of violence.

The chancellor, William White, Esq., advised that this Special Convention could interpret "irresponsible violence" and "violence" as set forth in the foregoing resolutions adopted by the 186th Convention as it chooses, but pointed out that as yet no specific motion requesting such definition had been made.

A motion of Father Anderson that "irresponsible violence" and "violence" as used in the Enabling Resolution and the Edwards Resolution be clarified for the guidance of this special convention in its consideration of and action upon the final recommendations and report of the Task Force was duly seconded.

In the ensuing discussion the Rev. John A. Schultz moved to amend the Anderson motion to include consideration and clarification of "irresponsible violence" in the context of the full paragraph of the Enabling Resolution in which these words appear (as quoted above).

At this point David F. Maxwell, on a point of order, asked the chair to declare the Anderson motion out of order. The Chair ruled the motion was proper and, on appeal by Mr. Maxwell, the ruling of the chair was upheld.

The Rev. Tom T. Edwards stated that there had been a dramatic change since the adoption of his resolution and the Enabling Resolution at Valley Forge last October. At that time convention did not know with what group or groups we might be dealing. Now, as a result of the recommendations and report of the Task Force, we do know and no longer need the guideline of "irresponsible violence" set forth in the Enabling Resolution. Rather, we need trust and faith.

Dr. Edwards moved as a substitute to the Anderson motion that the phrase "irresponsible violence" be eliminated from the Enabling Resolution and that all reference to "violence" be suppressed in the consideration of and action upon the recommendations and report of the Task Force. This substitute motion was accepted by Dr. Anderson and was carried.

In response to a question from the floor, the Chair ruled that the Edwards resolution did not overrule the resolution adopted at Valley Forge but reinterpreted such resolution for the purpose of this Special Convention in its consideration of the Task Force Recommendations and Report.

At the request of the Bishop, Mr. Norman P. Harberger formally presented the Final Recommendations and Report of the Task Force for Reconciliation and moved the adoption of resolutions calling for the acceptance of the recommendations.

Following the seconding of these resolutions, the chair suggested that convention consider them one by one in order, without voting until all had been discussed.

The Rev. Frederick Breuninger then moved that convention vote separately on each item. On vote this motion to divide failed to carry.

Convention then considered the foregoing resolutions in order, keying them to Task Force Recommendations A through H.

A. *Establishment of the Task Group Process.*
No discussion.

B. *Fostering of Self-Orientation Programs at the Parish Level.*
No discussion.

C. *Fostering of Parish Action Groups.*
No discussion.

D. *Establishment of an Episcopal Reconciliation Fund and a Reconciliation Fund Commission.*

This Recommendation D of the Task Force was the subject of considerable discussion. On behalf of the Committee of Twenty-five, David F. Maxwell, Esq. moved that the same be amended to provide for equal representation between blacks and whites on

the commission. The Committee of Twenty-five viewed reconciliation as togetherness and not paternalism. Mr. Maxwell stressed that the makeup of the commission should evidence that togetherness, and that it should be held accountable to convention. A number of delegates spoke against the proposed amendment, feeling that black people can speak better to their particular needs than whites and that the symbolic importance of the Task Force recommendation — i.e., trust in our black brothers — must be stressed. Others felt that the Maxwell amendment was an example of "white strings" attached. The Rev. Cuthbert Pratt moved to amend by deleting from the Task Force recommendation the requirement that the commission be composed of "black" Episcopalians. This amendment was accepted by Mr. Maxwell.

The Rev. James Woodruff, Director of UBCL, spoke against the amendment, citing the existing opposition between whites and blacks and the fact that the commission as recommended by the Task Force would be accountable to the black community. He felt that if whites were to serve on the proposed commission, there would be a lack of trust and it would be just another example of charity for blacks. Others spoke in support of the amendment, suggesting that reconciliation was a two-way street and that trust had to work both ways. Mr. Ridley, a member of the Task Force, stressed the importance of giving blacks the opportunity to develop acceptance of the principle of reconciliation in their own way. He felt that convention should give blacks the privilege of self-determination and that they would seek consultation from whites if they so desire.

The previous question having been moved and carried, on vote the Maxwell amendment to delete the word "black" from line four of Recommendation D was defeated.

The Rev. John R. Chisholm moved that Recommendation D be amended to provide that it shall be the duty of the commission to recommend to Diocesan Council or convention, for approval, specific missionary projects with full supporting data as to purpose, function and cost — provided that no funds therefor shall be expendable without prior authorization by council or convention. Having been duly seconded, this amendment, following discussion, failed to carry.

On a point of order, there ensued a discussion of how the method of selection of members of the commission as detailed on pages 8 and 9 of the report would be implemented. A motion to amend paragraph 1 (b) of *commission membership* on page 8 to provide "an equal number of lay persons *plus five*" was defeated after Father DuBose noted that this section had been prepared by blacks and that the proposed amendment could prove divisive.

The Rev. Arthur C. Moore moved that Recommendation D be amended by substituting "Episcopal Reparations Fund" and "Reparation Fund Commission" for "Episcopal Reconciliation Fund" and "Reconciliation Fund Commission." This amendment, following discussion, failed to carry.

On a point of personal privilege, the Rev. Paul Washington stated that convention must deal with the question of reparations before it can come to grips with reconciliation. He felt that there must be an acknowledgement of "white guilt" before there could be any reconciliation.

A motion to reconsider further the Rev. Mr. Moore's proposed amendment failed

to carry. The Rev. Jesse F. Anderson then spoke to the separation that exists within the Episcopal Church and expressed his feeling that whites continue to oppress blacks and under present circumstances cannot speak of reconciliation. He acknowledged that "reparations" was a black word that scared whites and moved that Recommendation D be amended to read "Episcopal *Restitution* Fund" and "*Restitution* Fund Commission."

After vigorous debate the Anderson amendment to Recommendation D was adopted by a substantial majority.

A resolution presented by Father Bird on behalf of the UBCL asked that convention further amend Recommendation D to include a direction that one-half of the Restitution Fund be allocated so that a massive attack can be made by the diocese on the problem, in order to analyze white racism, to develop methodologies for the extraction of such racism from white people, to invent tools and weapons for such eradication, and to develop an institute to implement this side of the reconciling process.

Mr. Ridley, a member of the Task Force, stressed that the report and recommendations left to the Restitution Commission the decision as to how available funds would be used. After further discussion the UBCL amendment, on vote, failed to carry.

E. *Establishment of an ongoing Restitution Fund Campaign.*

The Rev. James R. MacColl moved the amendment of Recommendation E to provide for an "ongoing Restitution Fund Campaign to raise no less than $5,000,000 over the next five (5) years." He pointed out that this goal would be achieved if each communicant gave $1.00 per month to the fund, and felt strongly that there should be a stated dollar goal.

The Rev. John Studebaker moved an amendment to the MacColl resolution which would require every vestry and mission committee to accept responsibility for reporting to each succeeding convention for the next five years (until 1974), what portion of its resources it will contribute toward the minimum $5,000,000 goal.

Those supporting the Studebaker amendment felt that this would place responsibility with vestries where it belonged, while those opposing stated that vestries were not ready at this time to be told what their responsibility for raising funds will be. The latter question having been moved by the Rev. Mr. Breuninger, on hand vote the Studebaker amendment failed to carry.

A number of delegates spoke on the MacColl resolution — those who supported it stressed that it was important for this special convention to give a sign or symbol, inasmuch as the concept of restitution would have no tangible meaning without a specific dollar goal — those in opposition cited the failure of parishes and missions to support the missionary budget of the diocese and stated that it would be unrealistic to fix a specific goal unless people were prepared to work for it.

On vote the MacColl resolution was defeated.

Mr. Maxwell, on behalf of the Committee of Twenty-five, moved that the words "and other Episcopal institutions" be deleted from Recommendation E, thus limiting a response to the fund campaign to individuals, parishes and the diocese. There was strong opposition to this proposal and it failed to carry.

F. *An initial corporate pledge to the Restitution Fund in the amount of $500,000 from assets of the Diocese (Church House or equivalent) to be made properly and legally available by action of Diocesan Council, Standing Committee or other appropriate body of this Diocese.*

A question was raised by the Rev. Mr. Breuninger as to the responsibility for any such pledge as between the Standing Committee and Diocesan Council. Following discussion, the chancellor, William White, Esq., suggested that Recommendation F be restated to read:

> An initial corporate pledge to the Restitution Fund in the amount of $500,000 from assets of the Diocese (Church House or equivalent)to be made properly and legally available by action of Diocesan Council with the approval, where necessary, of the Standing Committee or other appropriate body of this Diocese.

This restatement of Recommendation F was accepted by Mr. Harberger on behalf of the Task Force.

Mr. Charles Ritchie, former treasurer of the diocese and a member of the Church House staff, detailed certain properties and other assets of the diocese, in addition to Church House, from which the $500,000 pledge could be met.

Mr. Alfred Putnam suggested the need for a careful analysis of diocesan assets available for meeting the proposed pledge to the restitution fund and moved that the diocese give to the restitution fund all of its rights in the money received to this date in escrow on account of the sale of Church House, and that Diocesan Council be requested to make recommendations as to the sources of further gifts to meet the $500,000 pledge for action by Annual Convention in October, 1970. This motion, following discussion, failed to carry.

The Rev. Timothy Pickering then moved to amend Recommendation F so that if the $500,000 was not realized from the sale of Church House, then only so much of this pledge as might be realized from other diocesan assets with the approval of Diocesan Council should be contributed to the Restitution Fund. On vote, this amendment was defeated.

Mr. Maxwell stated that the Committee of Twenty-five considered this $500,000 diocesan pledge to be irresponsible since the annual rent for the new diocesan headquarters would be $42,000. Mr. Ritchie clarified this statement by pointing out that the agreement for the sale of Church House was conditioned upon the buyer arranging the necessary financing and obtaining zoning approval for a proposed high-rise structure. If financing and zoning were obtained and the sale consummated, diocesan headquarters would be relocated to the IVB Building, 1700 Market Street, at an annual rental of $17,000 during the construction phase of the new building. This annual rental was approximately equal to the present annual cost of operating and maintaining Church House. Following completion of the new building, the diocese has the right to lease at least 14,000 square feet of prime space in the building for 25 years at an annual rental of $3.00 per square foot. Of this 14,000 square feet, the diocese would expect to sublet approximately 7,000 square feet at $6.00 per square foot. Further, the diocese had not counted on having the use of the proceeds of sale of the Church House or the income therefrom.

A motion of the Rev. Mr. Breuninger that the procceds of the sale of Church House not be available to meet the $500,000 pledge to the Restitution Fund was defeated.

Mr. Robert Fernley, treasurer of the diocese, reported that to date $785,000 had been pledged by parishes and missions toward the 1970 missionary budget of $810,000. While some expense items were exceeding the 1970 budget, they were being carefully watched and he was encouraged that the diocese would have a balanced budget for the year.

A motion by Mr. Webb of St. Martin's, Boothwyn, to table the resolution supporting Recommendation F failed.

G. *Appointment by Diocesan Council of a Diocesan Self Study Group.*

A motion was made by the Rev. Arnold Purdie that this recommendation be amended to provide for the appointment of such Self Study Group "by the Bishop and Diocesan Council," and that "consultation services be provided to add perspective to the study, such as the services of a local or national organization or university."

In the ensuing discussion, Mrs. Hope Sellers of Trinity, Solebury, moved to expand this recommendation, with the Purdie amendment, to provide that there be female representation on the Self Study Group in proportion to their communicant membership in the diocese. This amendment was accepted by Dr. Purdie, and his motion as so amended was adopted.

H. *Appointment by Diocesan Council of a Reconciliation Committee and a Reconciliation Program Coordinator, including the appropriation of $25,000 for the support of this work during the first twelve months.*

A motion by the Rev. David Van Dusen that the appointment of the coordinator be made on the recommendation of the Reconciliation Committee was accepted, as was a motion by the Rev. Dr. Purdie that the appointment of the committee be made by "the Bishop and Diocesan Council."

In response to an inquiry by the Rev. Mr. Breuninger as to the source of the $25,000 for the first twelve months' operation of this program, Mr. Ritchie replied that although there was no definite answer, there were several alternatives: Diocesan Council could add the appropriation to the budget — the appropriation could be charged against funds raised — individual gifts for this purpose had already been offered.

The Task Force Report and recommendations and resolutions in support thereof having been considered, on motion, duly seconded and carried, it was

> RESOLVED, that the Final Report and Recommendations of the Task Force and the Resolutions in support thereof, as hereinbefore amended by the action of this Special Convention of the Diocese of Pennsylvania, are approved.
>
> AND FURTHER RESOLVED, that the Secretary of the Diocese is authorized to restate the resolutions presented by the Task Force to this Special Convention in the context of the Final Recommendations and Report of the Task Force, as the same were amended by Convention action. (See Appendix A, p. 170ff.)

After extending thanks to Mr. J. Peter Stevens and those others responsible for the arrangements, the Special Convention adjourned at 4:00 P.M.

JOHN BUTTERWORTH
Secretary of the Convention

ROBERT L. DEWITT
President of the Convention

APPENDIX A

TASK FORCE FOR RECONCILIATION FINAL RECOMMENDATIONS AND REPORT TO SPECIAL CONVENTION

MAY 23, 1970

I. *Recommendations* (These are in summary form; elaboration may be found in Section IV)

The Task Force for Reconciliation recommends:

A. The establishment of *Task Groups* involving diverse membership from throughout the Diocese, each such group to consider one major manifestation of racial subordination and to develop recommendations for action by individuals, local groups or parishes, or the Diocese as a whole. These task groups will be led by leadership teams from the Task Force for Reconciliation. Reports from the first series will be made to Diocesan Council by January 1971. Recommendations emerging from each task group will be shared with parishes, deaneries and the Diocese as a whole.

B. The establishment of *Orientation Programs* at the parish level, with leaders to be trained to help such groups develop a broader awareness of the nature and causes of racial disunity.

C. The establishment of *Parish Action Groups,* with consultation services provided, to develop specific programs within the parish, community or Diocese aimed at the correction of racial injustices.

D. The establishment of an *Episcopal Reconciliation Fund* for Black self-determination projects and the establishment of a *Reconciliation Fund Commission,* composed of Black Episcopalians (clergy and lay) to administer the Fund in keeping with the principles of self-determination.

E. The establishment of an ongoing *campaign* for the Reconciliation Fund to elicit responses from individuals, parishes, the Diocese and other Episcopal institutions with a particular focus on an annual *Reconciliation Sunday* (June 7th this year).

F. An initial *Diocesan response* to the Reconciliation Fund in the form of the full proceeds of the impending sale of Church House — approximately $550,000.

G. The appointment by Diocesan Council of a *Diocesan Self Study Group* to determine whether any of the resources or practices of the Diocese reflect or perpetuate racial alienation or subordination, and to report to Council by January 1971.

H. The appointment by Diocesan Council of a *Continuing Reconciliation Committee,* the appointment of a fulltime *Reconciliation Program Coordinator* to administer the aforementioned program and the appropriation of $25,000 for the first twelve months' operation of the program.

II. *Theological Basis for the Reconciliation Effort*

The primary basis for the reconciliation effort is theological. The concern for

reconciliation is not an optional extra in relation to the devotional aspects of our faith such as worship and prayer, but it is an integral part of the life to which we are called as Christians. Our scriptural heritage speaks plainly:

Jacob and Esau became reconciled — *Genesis* 33

"God was in Christ reconciling the world to himself" — *I Corinthians* 5:19

"God through Christ reconciled us to himself and gave us the ministry of reconciliation" — *I Corinthians* 5:18

"So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." — *St. Matthew* 5:23-24

"For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life" — *Romans* 5:10

"If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen"

Two symbolic representations suggest themselves; both of them picture reconciliation as essential. First is the triangle in which there are relationships between the individual and God, between the individual and the other, and between the other and God. If any one of these relationships is destroyed, the total is destroyed. The other symbol is the vertical and horizontal members of the cross — the vertical symbolizing our relationship to God, the horizontal our relationship to other men. The reconciliation effort has to do with the horizontal relationship. The cross is incomplete without it.

III. *Background to the Task Force Recommendations*

The Task Force for Reconciliation was established by Convention in response to the Hawkins Committee report which dealt with the subject of racial disunity. The Task Force was charged with the responsibility of developing a process for racial reconciliation including both educational aspects and the raising of funds for black self-determination projects.

A number of criteria entered into the selection of the members of the Task Force. First, names were submitted from three sources: 1) members of Diocesan Council, 2) the Deans, 3) members of the Bishop's Staff. The Task Force, as a whole, was to represent a cross-section of the Diocese and so be composed of persons of different ages, races and points of view. In its diversity the Task Force resembled the Diocese itself and it contains much of the same potential for alienation or reconciliation, for distrust or trust, for apathy or commitment. To some extent then the experience of the Task Force has been an indicator of the possible experience of the Diocese in its search for reconciliation.

The Task Force met weekly from January through May for a three-and-a-half hour period, with one all-day Saturday meeting, plus many additional sub-committee meetings.

The Task Force considers the major barrier to racial reconciliation to be the subordination of black persons in various aspects of American life — subordination which takes the form of enormous educational, economic and social disadvantages based on race. This subordination has led to hostility and even hatred on the part of many blacks toward the "system" which oppresses them and toward those persons (whites) who have the political and economic power to correct the injustices of the "system" but have failed to

do so. Those who experience oppression can only interpret the willingness of others to let justice wait as moral negligence of the worst sort. White persons, on the other hand, are preoccupied with many troubles of their own. By and large they do not see themselves as the powerful masters of an oppressive "system." Often they feel powerless and victimized themselves. Being insulated from the experience of their black brothers, white persons are to some extent unconscious of the nature and degree of the subordination that exists and the damage that is done. They are inclined to stress that change takes time and they tend to view with alarm the impatience of many black persons.

The Task Force concluded that reconciliation involves behavior not merely feelings. We are alienated regardless of our feelings because we are participants in a society which subordinates black persons. Our behavior — individual and collective — in homes, neighborhoods, PTAs, churches, businesses and in voting booths — is what produces the conditions which either subordinate or support, either alienate or reconcile. In that framework our past behavior — and behavior includes our *failure* to act or speak — has often been destructive to our Christian principles of love and brotherhood and to the secular ideal of a just society. The reconciliation effort will be successful to the extent that we can learn to abandon destructive behavior or inaction and to replace it with new, constructive action.

IV. *Program Recommendations*

A. A major portion of the recommended educational and action program is seen to be the *Task Groups involving membership from throughout the Diocese, each such group to consider one major manifestation of racial subordination.* Rather than being composed primarily of like-minded persons these Task Groups should be made up of those with different points of view, racial backgrounds, ages and the like. These groups, like the Task Force for Reconciliation, should be yeasty mixtures recruited from throughout the Diocese with the help of parishes, deaneries and Diocesan Council. The present Task Force members are prepared to assist with the leadership of these groups. Each group will attempt to discover in greater depth the nature of racial subordination in our society by studying in some detail one manifestation of that subordination, such as housing, education or police activity. The groups will submit their findings and recommendations for action to the Reconciliation Program Coordinator and the Diocesan Council. Findings will also be shared with parishes, deaneries and the Diocese as a whole.

It is suggested that these groups take as a starting point the "major grievance topics among Negro communities." These, as listed in *The Report of the National Advisory Commission on Civil Disorders* (The Kerner Commission) on pp. 143-144 are:

"*First Level of Intensity*

1. Police practices
2. Unemployment and underemployment
3. Inadequate housing

"*Second Level of Intensity*

4. Inadequate education
5. Poor recreation facilities, programs
6. Ineffectiveness of the political structure and grievance mechanisms

"*Third Level of Intensity*

7. Disrespectful white attitudes
8. Discriminatory administration of justice
9. Inadequate federal programs
10. Inadequacy of municipal services
11. Discriminatory consumer and credit practices
12. Inadequate welfare programs."

The Task Groups should carry out their tasks for a definite but limited time period. The first "generation" of task groups should complete their work — and reporting — by January 1971. Succeeding generations, of similar composition, would follow for the indefinite future. In each case participants from previous task groups would form the leadership core for the new group.

B. Since only a limited number of people can participate in the Task Groups, and since it is desirable that every Episcopalian be given the opportunity to deepen his understanding of the causes of the problem of racial disunity, we recommend *the establishment of Orientation Programs at the parish level.* Leaders would be trained to help these Orientation groups function effectively. Such a program would, typically, require four to eight hours, and would be offered by leaders from within a parish who will have become equipped for this task through a leadership training program. These leaders would previously have been drawn from the parishes within a deanery, or group of deaneries, and receive speical help with program ideas, materials and ways of assisting an experience-centered group.

C. While education, as in IV, B., is important, it is the intent of the Task Force that education be merely the prelude to further action. Therefore we recommend *the establishment of Parish Action Groups, with consultation services provided.* These groups will be for those who have been stimulated to take further steps toward the effecting of reconciliation. Normally, a consultant, or resource person, will prove helpful in such groups either because of special leadership skills, or particular knowledge of or involvement in areas having to do with racial subordination — or reconciliation. The consultant would help the Parish Action Group with the development of the steps in the planning process: development of a parish or community profile, analysis and interpretation of the data, problem definition and goal setting, strategic planning, the action itself, and evaluation. The targets toward which these groups might aim would be similar to those of the Kerner Commission as listed under IV. A. as well as Church targets as noted in the section IV. G. The Task Force, and the Program Coordinator will be able to provide resources as needed and wanted.

D. The Task Force sees as an essential part of the reconciliation effort the raising of funds for projects chosen by an appropriately constituted group in keeping with the principle of self-determination. Funds are seen in this context, as an important symbol of reconciliation, a tangible expression of love, trust and brotherhood. We therefore recom-

mend *the establishment of an Episcopal Reconciliation Fund for Black self-determination projects.* We believe that many persons, once aware of the nature, the severity and the causes of racial disunity will feel drawn to this means of expressing their desire for racial unity, their concern for the deprivations black persons have suffered, their readiness tc set aside degrading paternalism in favor of a partnership of trust.

This last consideration — the avoidance of paternalism — is absolutely crucial to this program. White persons must be prepared to admit that a properly constituted group chosen by black persons is not only worthy of trust and competent to make essential decisions concerning the disbursement of funds, but must face the fact that white persons are by and large not able to manage this function with repsect to the black community. The divided nature of our society is such that the experience of white men has not equipped them to perceive the true needs of their black brothers. The result is that many well-intentioned efforts by whites to help blacks have proved to be self-defeating. For the help the black community needs most is the help that comes from terminating those paternalistic practices which smother dignity, pride and manhood.

The establishment of this Fund does not mean, in itself, the endorsement of or the rejection of the concept of "reparations." Some will see their contributions as reparations, others will not. So be it. The thrust of the Fund is for Black self-determination. We can see no constructive value in insisting on a general label.

The Hawkins Committee recommended that control of the funds raised in this reconciliation program be vested in the black clergy of the Diocese. In order to be more broadly representative the Task Force recommends *the establishment of a Reconciliation Fund Commission, composed of Black Episcopalians (clergy and lay) to administer the Fund in keeping with the principles of self-determination.* The details are as follows:

1. *Commission membership* shall consist of:

a. All black Clergy of the Diocese, plus

b. An equal number of lay persons (except only the Provision for Youth, if needed, as described hereafter).

2. *Method of Selection:* Episcopalians shall be members on the basis of being:

a. Black Clergy, active in parochial, retired or any other official capacity in the Diocese.

b. Black Lay Persons shall be members upon appointment by vestries, one from each predominantly Black Protestant Episcopal Church in the Diocese. For this purpose such a Church shall be defined as a Protestant Episcopal Congregation with 90% or more Black Communicants, or one with 55% or more of Black Communicants in addition to a Black Priest.

c. To insure that every Black Episcopalian in the Diocese is given the opportunity to be considered for selection to the Commission each Church in the Diocese having no representative selected under item "b" above, shall be invited to nominate, through its vestry, a Black Lay Communicant of that Church for consideration for membership on the Commission.

d. Persons selected under item "b" above shall constitute themselves as a committee

and shall meet on a predetermined date, before any meeting of the entire committee, for the purpose of electing from the nominees called for in "c" above a sufficient number of Lay Persons to make a total equal to the number of clergy on the Commission.

e. In the event that through the processes outlined above there do not appear on the Commission at least two persons under 21 years of age, the Commission as a whole shall elect, according to its own agreed upon design, as many as two Black youths of less than 21 years of age to assure that they are represented on the Commission at least to the extent of two members.

We propose that the Reconciliation Fund Commission be given full authority and responsibility for the receipt, holding, investment and disbursement of any funds raised. We recommend that funds coming to the Reconciliation Fund Commission be channeled *through* the office of the Treasurer of the Diocese, but as a conduit not as a control. We strongly affirm the principle of self-determination and we propose no restrictive guidelines in this connection, other than those already adopted by Diocesan Convention. The Commission will, of course, determine the applicability of these guidelines to any existing organizations. We take no position on the eligibility of any particular organization since to do so, we feel, would be a rejection of the self-determination principle. We recognize that traditionally, committees set up to disburse funds have operated under specific requirements for the control and reporting of their operations. We specifically recommend departure from these traditional controls in this case, because we believe the additional vote of trust is a necessary experience for those who contribute and the evidence of that trust is essential to those who receive these funds.

E. The raising of funds for the Episcopal Reconciliation Fund is to involve a Diocesan wide *campaign to elicit responses from individuals, parishes, the Diocese and other Episcopal Institutions with a particular focus on an annual Reconciliation Sunday.* In 1970, we suggest June 7th as Reconciliation Sunday. It should be clear that the fund appeal is to be made not only to individuals but also to parishes and Diocesan institutions. (See IV, F. below). In proposing this prompt initiation of fund raising, we are aware that there will have been no opportunity for the kinds of education and other actions that are so essential to broadly based reconciliation. However, the sense of urgency, both in communities of Blacks and whites, makes the immediate fund-raising effort necessary. The initial fund-raising results may be modest, but as the causes of Black-white disunity are understood, response will expand as a symbol of reconciliation. It is our belief that in time the raising of a "substantial sum" will become a reality.

F. Since Church House is in the process of being sold, we recommend *an initial Diocesan response to the Reconciliation Fund in the form of the full proceeds of the impending sale of Church House — approximately $550,000.* This would be a significant way to begin the fund raising, and within the power of this Convention. We believe it to be possible, desirable, just and right.

G. Since it is crucial for the Church to look to her own structures as well as those of the "secular" society, we recommend *the appointment by Diocesan Council of a Diocesan Self-Study Group.* This group, which will be instructed to report to Council

by January 1971, will investigate racial subordination within the Church in areas such as 1) discriminatory hiring practices or pay practices, 2) membership restrictions (formal or informal, or 3) investments in companies which practice racial subordination or oppression. These considerations of the Church should include the Diocese and related institutions.

H. Finally in order to carry out the preceding programs, we recommend *the appointment by Council of a continuing Reconciliation Committee, the appointment of a full-time Reconciliation Program Coordinator and the appropriation of $25,000.* This funding would include the salary for the coordinator, necessary clerical and part-time professional assistance, plus materials and supplies. It is anticipated that costs will be partially recovered by fees charged participating parishes and individuals. The accountability of the Coordinator will be to Council through the Reconciliation Committee.

V. *Concluding Remarks*

Many sincere Christans have felt deeply concerned about our fractured society. Some feel an intense guilt, others are angry, still others are anxious and confused, almost all are immobilized by the magnitude of the problem and their incomplete perception of it. The reconciliation effort offers the hope to every concerned person that he may become part of the solution of our problem of racial disunity rather than remaining part of the problem.

Many aspects of our recommended program reflect the imperfect nature of our divided society. The experience of our Task Force in working together in honest partnership has given us a faint glimpse of the perfect unity of which St. Paul spoke — "Neither Jew nor Greek, neither bond nor free" to which we would add, "Neither Black nor White." Were that harmony a reality, there would be no need for concern about "white" paternalism, or "black" self-determination or for special symbols of trust and brotherhood. It is with some pain, therefore, that we concede the necessity of taking account of our present separateness in order ultimately to bring us together. We submit this Reconciliation Program to the Convention of the Diocese of Pennsylvania with the hope that it will hasten that day.

MEMBERS OF THE TASK FORCE FOR RECONCILIATION

Mr. Norman P. Harberger, *Chairman*
St. Peter's, Glenside

Mrs. Walter C. Baker (Mary Jane)
Redeemer, Bryn Mawr
Mr. Bruce Beale, Jr.
St. Mary's, Ardmore
Miss Barbara Belcher
St. Mary's, Wayne
Mr. Vernon Bowers
Christ Church and St. Ambrose, Phila.
The Rev. Peter E. Camp
Good Shepherd, Hilltown
The Rev. Michael J. Campbell
Christ, Media
Mr. Alfred T. Dorsey
St. Simon the Cyrenian, Phila.
The Rev. Robert E. DuBose, Jr.
House of Prayer, Phila.
Mr. John S. Fair, Jr.
Holy Trinity, Phila.
Mrs. John W. Forrester (Elizabeth)
St. Thomas', Phila.
The Rev. Kenneth O. Grannum
St. Philip's Memorial, Phila.

The Rev. James C. Blackburn,
Staff Coordinator
St. Martin's, Radnor

Miss Pamela Horne
Holy Apostles and the Mediator, Phila.
The Rev. David W. Hyatt
Holy Apostles and the Mediator, Phila.
Mr. Frank Innes, Jr.
St. Peter's, Great Valley, Paoli
Mr. Harold L. Pilgrim
Calvary, Northern Liberties, Phila.
Mr. John O. Platt, Jr.
St. David's, Radnor
Mr. John F. Quereau
St. Martin-in-the-Fields, Chestnut Hill
Mr. Walter N. Ridley
Holy Trinity, West Chester
Mr. William A. Scott
St. Luke's, Germantown
Mr. Walter Spathelf
St. Mark's, Frankford
Mrs. Clement A. Stone (Carol)
St. Dunstan's, Blue Bell
Mrs. George H. White, Jr. (Helen)
St. Jude and the Nativity, Lafayette Hill

RESOLUTIONS OF THE TASK FORCE FOR RECONCILIATION

as amended, accepted, and adopted by Special Convention of
The Diocese of Pennsylvania

May 23, 1970

WHEREAS we are called as Christians to a ministry of reconciliation; and

WHEREAS that ministry is urgently needed in our time with respect to the issue of racial disunity; and

WHEREAS on October 18, 1969, this Diocese approved in principle the recommendations of a special committee established by Diocesan Council (The Hawkins Committee) with respect to a program of education and fund raising aimed at racial reconciliation; and

WHEREAS a Task Force for Reconciliation was appointed, in accordance with the directive of Diocesan Convention to formulate specific plans for a program of education and fund raising; and

WHEREAS the Task Force has completed its work and this Special Convention has been called to consider its recommendations:

NOW, THEREFORE, BE IT RESOLVED that this Special Convention of the Diocese of Pennsylvania, having received and considered the Final Recommendations and Report to Convention of the Task Force for Reconciliation, hereby accepts and adopts that report and, also, the recommendations as amended by Special Convention in session May 23, 1970, as follows:

A. The establishment of *Task Groups* involving diverse membership from throughout the Diocese, each such group to consider one major manifestation of racial subordination and to develop recommendations for action by individuals, local groups or parishes, or the Diocese as a whole. These task groups will be led by leadership teams

from the Task Force for Reconciliation. Reports from the first series will be made to Diocesan Council by January, 1971. Recommendations emerging from each task group will be shared with parishes, deaneries and the Diocese as a whole.

B. The establishment of *Orientation Programs* at the parish level, with leaders to be trained to help such groups develop a broader awareness of the nature and causes of racial disunity.

C. The establishment of *Parish Action Groups,* with consultation services provided, to develop specific programs within the parish, community or Diocese aimed at the correction of racial injustices.

D. The establishment of an *Episcopal Restitution Fund* for Black self-determination projects and the establishment of a *Restitution Fund Commission* composed of Black Episcopalians (clergy and lay) to administer the Fund in keeping with the principles of self-determination.

E. The establishment of an ongoing *campaign* for the Restitution Fund to elicit responses from individuals, parishes, the Diocese and other Episcopal institutions with a particular focus on an annual *Reconciliation Sunday* (June 7 this year).

F. An initial corporate pledge to the Restitution Fund in the amount of $500,000 from assets of the Diocese (Church House or equivalent) to be made properly and legally available by action of Diocesan Council with approval where necessary of the Standing Committee or other appropriate body of this Diocese.

G. The appointment by the Bishop and Diocesan Council of a *Diocesan Self-Study Group* to determine whether any of the resources or practices of the Diocese reflect or perpetuate racial alienation or subordination, and to report to Diocesan Council by January 1971. Consultation services shall be provided to add perspective to the study, such as the services of a local or national organization or a university. Female representation on the Self-Study Group shall reflect the ratio of women communicants to all communicants in the Diocese.

H. The appointment by the Bishop and Diocesan Council of a continuing *Reconciliation Committee,* the appointment on the recommendation of this Committee of a full-time Reconciliation Program Coordinator to administer the aforementioned program and the appropriation of $25,000 for the first twelve months' operation of the program.

	CONGREGATIONAL DATA														FINANCIAL DATA						
															RECEIPTS		DISBURSEMENTS				
	Families and Individuals	Total Members: All Baptized Persons	Communicants	Confirmed Persons	Holy Communions	Baptisms	Confirmations	Received by Bishop	Marriages	Burials	Church School Pupils: Children	Church School Pupils: Adults	Total Attendance at four Key svcs.	Rector's Salary	Asst's' Salaries	Total Receipts	Current Expenses	Work Outside Parish	Diocesan Assessment	Diocese and National Church	Capital Purposes
BRANDYWINE DEANERY																					
St. John, Compass(M)	50	150	87	119	43	5			1	5	46	10	395	73		$ 14338	$ 13548	15	144	900	
St. John, Concord(P)	194	567	388	22	152	8	31	1	3	5	118		1163	86	8	$ 31856	$ 29289	932	459	4200	
St. James, Downingtown(P)	185	535	379	34	82	8	20		2	11	108		672	85		$ 38884	$ 34253	1001	661	1500	
St. Mark, Honey Brook(AP)	62	323	121		31	2			2	5	22	2	408	19		$ 5271	$ 6642	120	91	420	
Advent, Kennett Square(P)	345	1281	703	61	148	18	23	1	12	5	72	45	1064	96	60	$ 59903	$ 55125	2788	1001	7000	
Good Samaritan, Paoli(P)	570	452	1755		262	36	63	2	12	11	624		2894	118	135	$ 133499	$ 116168	1674	1923	14000	
St. Peter/Valley, Paoli(P)	259	471	333	224	112	11	31		4	7	128			84		$ 51215	$ 36800	624	832	276	8327
Ascension, Parkesburg(M)	71	227	108	17	92	1	10		1	1	35		325	73		$ 12369	$ 12773	121	134	2518	
*Calvary, Rockdale(P)					144	11	4		5	10	86	60	700	83		$ 24150	$ 17994	87	404		
St. Francis, Sugartown(P)	109	346	169	22	93	7	14	1	2		115	5	702	73		$ 22647	$ 18394	416	312	1980	
St. Mary, Warwick(AP)	26	125	57		20				1	1	9		140	14		$ 5424	$ 5174	125	105	260	
Holy Trinity, West Chester(P)	484	1312	786	90	120	20	10	2	6	17	282		1029	90	12	$ 86189	$ 53063	724	1364	7000	8545
St. Andrew, West Vincent(P)	259	766	618	25	123	13	21		2	5	162		1018	85		$ 50037	$ 36245	898	681	2853	6815
St. Paul, West Whiteland(P)	205	717	344	35	115	20	26	1	6	8	163		1112	100		$ 43184	$ 31887	5807	424	8000	375
DEANERY TOTAL	2819	7272	5848													$ 578966	$ 467355	15332	8535	50907	
BUCKS DEANERY																					
Redeemer, Andalusia(A)	90	278	117		93	7	11		3	4	34		516	26		$ 8090	$ 6995	318	124	300	
St. James, Bristol(P)	320	670	364		116	17	14	3	7	23	132		1066	78		$ 38964	$ 28731	1017	621	4727	4039
Trinity, Buckingham(P)	265	774	547	49	91	8	22	1	4	13	120		1346	70		$ 54827	$ 29075	1197	5463		

St. Paul, Doylestown(P)	276	662	372	144	471	9	22	2	5	6	59	12	804	79	4	$ 24812	$ 27191	218	640		
Christ, Eddington(P)	260	851	249		118	30			25	10	200		1019	73		$ 18262	$ 17028		372		
All Saints, Fallsington(M)	115	390	225		128	3	12	2	2	7	29		501	69		$ 15476	$ 15027	235	175	250	
Good Shepherd, Hilltown(P)	168	575	304	72	165	6	18	2	5	8	156		981	63		$ 29614	$ 18757	1737	358	3300	2091
Grace, Hulmeville(P)	204	600	407	47	127	15	1		8	15	163	40	1279	65		$ 24161	$ 20230	451	403	1300	
St. James, Langhorne(P)	356	947	595	29	179	22	19		10	7	156			81		$ 26098	$ 26194	353	567	.200	
St. Paul, Levittown(P)	328	901	528	87	198	28	2		11	6	212			76		$ 26174	$ 22469	610		2586	
Incarnation, Morrisville(P)	169	480	310	60	177	8			4	5	121		1112	78		$ 40266	$ 29895	764	563	2000	402
St. Philip, New Hope(M)	46	87	52	23	66	1			1	3	14		147	30		$ 10210	$ 8510	510	750	102	
St. Luke, Newtown(P)	170	497	392	21	137	8	13		6	12	126	12		73		$ 30580	$ 21392	1252	483	2454	2370
St. Andrew/Field, Phila(P)	197	525	370		150	5	19		5	15	95		891	69		$ 30589	$ 24486	140	707	625	1554
Emmanuel, Quakertown(P)	178	524	346	70	202	12	15		6	10	100		873	76		$ 25414	$ 18597	522	346	583	
Trinity, Solebury(P)	132	381	273	29	206	10	24	1	7	14	70	34	747	90		$ 40802	$ 45925	2192	387	1600	
Redemption, Southampton(P)	403	1517	723	32	271	32	49	3	14	17	466		2375	70		$ 37475	$ 33129	1037	641	1320	
St. Andrew, Yardley(P)	175	471	300	39	170	12	15	2	6	7	104		864	67		$ 31753	$ 21303	529	457	4200	1457
DEANERY TOTAL	3852	11130	6474													$ 513567	$ 414934	13082	13057	25547	
CONESTOGA DEANERY																					
St. Faith, Brookline(P)	204	504	367		138	6	15		7	12	88	10	948	88	8	$ 44174	$ 34118	1137	599	6000	
St. Peter, Broomall(P)	217	729	458	51	95	8	19		3	9	182	39	1126	90		$ 28140	$ 24551		487	3076	
Trinity, Collingdale(P)	137	325	256	69	100	14			6	30	10		580	73		$ 11424	$ 12277	10	295		
All Saints, Darby(P)	185	378	259	35	296	2	5			8	71	11		60		$ 17246	$ 16674	239	699		110
Holy Comforter, Drexel Hill(P)	450	1215	875		256	15	12		9	28	253		2352	106		$ 72648	$ 51761	4517	963	4576	860
Incarnation, Drexel Hill(P)	198	460	317	39	174	8	12		3	7	62		586	94		$ 41567	$ 31993	1598	664	4900	856
St.John/Evangelist,Lansdowne(P)	431	1379	1139		149	16	15		7	31	130	25		100	70	$ 85471	$ 54721	2217	1125	8740	4412
St. Alban, Newtown Square(P)	196	630	354	56	116	14	24		6	9	96	6	987	116		$ 57101	$ 37775	987	491	6900	8822
Holy Apostles, Penn Wynne(P)	185	511	330	36	76	2	17	3	3	3	87		879	75		$ 39562	$ 24000	1155	344	994	2461
St. Giles, Stonehurst(P)	332	770	379	170	105	8	10	1	2	15	63	6	852	75		$ 41158	$ 39911	1072	646	2475	
St.Michaels, Yeadon(P)	139	301	255		288	2	10	2	3	5	83		585	70		$ 25475	$ 20270	284	320	1500	1550
DEANERY TOTAL	2674	7202	4989													$ 463966	$ 348051	13216	6633	39161	

	CONGREGATIONAL DATA														FINANCIAL DATA					
															RECEIPTS	DISBURSEMENTS				
DELAWARE DEANERY	Families and Individuals	Total Members: All Baptized Persons	Communicants	Confirmed Persons	Holy Communions	Baptisms	Confirmations	Received by Bishop	Marriages	Burials	Church School Pupils: Children	Church School Pupils: Adults	Total Attendance at four key svcs.	Rector's Salary	Assts' Salaries	Total Receipts	Current Expenses	Work Outside Parish	Diocesan Assessment	Diocese and National Church	Capital Purposes
St. Martin, Boothwyn(P)	235	558	263	126	143	19	14	1	2	15	71	25	699	66		$ 27929	$ 26761	157	278	1440	
St. James, Chester(P)	124	430	318		142	14	19	1	3	7	170	51	1020	73		$ 33908	$ 21301	233	388	1087	4978
St. Mary, Chester(M)	68	165	85		108	4	6		2	2	51		127	3		$ 16218	$ 14310	1476	104	600	
St. Paul, Chester(P)	433	971	795	21	223	25	14	1	9	48	161		1912	95	73	$ 81091	$ 70881	1427	1307	5329	37712
St. Stephen, Clifton Heights(P)	243	595	291		139	17	16	2	8	17	125			66		$ 27104	$ 28532	2096	461	1870	2525
St. Luke, Eddystone(M)	150	325	117	90	112	3				2	29		461	76		$ 13785	$ 14397	24	341	25	
St. John, Essington(P)	183	460	229	230	203	5	8	3	3	15	87		719	65		$ 22614	$ 19351	371	301	1500	
Christ, Media(P)	413	1100	813	401	127	28	29	5	6	8	143	75	1830	78		$ 69959	$ 63032	4001	1722	1027	9600
Atonement, Morton(P)	215	565	328	18	193	21	14		4	13	112	50	924	66		$ 27440	$ 21975	328	595	1612	
St. Stephen, Norwood(P)	155	373	195	72	117	9	19	4	6	16	55	20	653	70		$ 20124	$ 17714	158	341	591	3875
St. James, Prospect Park(P)	197	580	404	55	263	9	16		5	16	156	30	1117	69	4	$ 21827	$ 19694	194	481	1784	
Christ, Ridley Park(P)	360	780	561	129	485	30	24	1	11	33	144	35	1439	70	31	$ 57030	$ 58924	2410	640	6000	515
Redeemer, Springfield(P)	328	1087	910	4	175	9	7		7	7	175	46	1843	100		$ 67397	$ 50952	1836	1082	6039	
Trinity, Swarthmore(P)	500	1350	1071	150	196	20	25		11	12	247	110	1987	125	76	$ 99293	$ 83265	7742		8406	693
DEANERY TOTAL	3604	9339	6380													$ 585719	$ 511089	18852	18041	37310	
FAIRMOUNT DEANERY																					
Advocate(AP)	298	470	332		143	16	30		14	1			558	90	70	$ 72691	$ 50127	67	1517	857	6355
All Soul(M)	54	80	61	2	64		2		2		18	8	217			$ 7133	$ 5277	176	28	250	
Annunciation(P)	276	322	276		502	15				7	144		618	76		$ 28491	$ 23570	100	518	924	2462
Christ & St. Ambrose(AP)	67	129	107	5	165	3				4	21		235	65		$ 15572	$ 16774	142	88	300	
Emmanuel, Kensington(P)	37	78	61		117	8				1			206	28		$ 10826	$ 10505	175	166		
Good Shepherd, Kensington(P)	160	280	279		314	11	5	1	4	9	65		820	52		$ 16716	$ 21847	1131	312		
Grace & Incarnation(P)	183	335	206	65	116	13	8	2	5	25	50		484	65		$ 29541	$ 20362	1063	293	2500	9792
Resurrection, Phila(P)	147	223	209		167	2	1		3	8	6		329	69		$ 34736	$ 26898	208	533	431	
St. Augustine/Covenant(P)	618	1592	621	10	277	26			3	14	40		1070	68		$ 38872	$ 31960	410	734	2000	3956
¶St. Barnabas, Kensington(M)		142	71	15	65	29	5		6	3	62		220	64		$ 30108	$ 31036	231	101	200	
St. Bartholomew, Phila(M)	41	110	79		107	4	15		2		35		247	74		$ 23860	$ 20906	150	254	2400	
St. Matthew, Francisville(P)	199	380	335		92	1			1	17			273	70		$ 23031	$ 23842	515	360	2089	
St. Nathanael(AP)	187	426	109	160	99	15	10	2	6	47	89	20	621	70		$ 19494	$ 18929	607	263	600	
St. Simeon(P)	225	436	372	8	117	8	1	1	5	32	20	8	464	79		$ 22886	$ 25972	371	564	114	
DEANERY TOTAL	2492	5003	3118													$ 373957	$ 328005	5346	5731	12665	
MERION DEANERY																					
St. George, Ardmore(P)	480	1571	959	82	194	31	21	1	15	21	232		1850	120	135	$ 95665	$ 87245	994	1648	17637	
St. Mary, Ardmore(P)	440	1173	647		171	7	6		10	15	177		1703	99	131	$ 91992	$ 73435	7163	1436	15000	5968
St. Asaph, Bala Cynwyd(P)	305	844	721		177	11	10		8	16	85		797	93	63	$ 124350	$ 67577	6182	1272	9750	84596
St. John, Bala Cynwyd(P)	246	585	524		446	7	7	1	5	9	36	35	820	81		$ 46311	$ 38659	857	596	4300	43
¶Redeemer, Bryn Mawr(P)	530	1590	1555		249	29	60	1	28	28	340	140		165	94	$ 268556	$ 142547	27913	2806	89100	14878
St. Christopher, Gladwyne(P)	382	1203	680		133	22	32		15	13	161	80	1505	90	70	$ 69510	$ 70097	1100	1260	12989	
Christ, Ithan(P)	208	616	356	100	172	16	18		10	2	117		694	85		$ 57167	$ 39346	925	789	7900	2546
St. David, Radnor(P)	679	1777	1156	535	258	62	51	1	36	44	472	78	2983	108	149	$ 229118	$ 161248	31529	2832	35000	11453
St. Martin, Radnor(P)	415	1334	694	82	283	41	23	1	32	16	217		1744	133	78	$ 139022	$ 91566	5261	1542	17874	2499
Good Shepherd, Rosemont(P)	204	458	451		639	3	9	1	3	11	72	15	1174	100	60	$ 80723	$ 63370	965	1279	13000	
St. Mary, Wayne(P)	300	860	757		369	6	1	1	4	5	124		1142	88	101	$ 71991	$ 62276	3461	1193	10000	42788
All Saints, Wynnewood(P)	577	1393	942		161	25	26	1	19	23	179	60	1695	120	94	$ 103601	$ 79976	9363	1502	14200	
DEANERY TOTAL	4766	13404	9442													$1378006	$ 977342	95713	18155	246750	

	CONGREGATIONAL DATA															FINANCIAL DATA					
																RECEIPTS	DISBURSEMENTS				
MONTGOMERY DEANERY	Families and Individuals	Total Members: All Baptized Persons	Communicants	Confirmed Persons	Holy Communions	Baptisms	Confirmations	Received by Bishop	Marriages	Burials	Church School Pupils: Children	Church School Pupils: Adults	Total Attendance at four key svcs.	Rector's Salary	Assts' Salaries	Total Receipts	Current Expenses	Work Outside Parish	Diocesan Assessment	Diocese and National Church	Capital Purposes
St. Anne, Abington(P)	417	1198	703	85	537	3	31	3	5	22	122	1984	96	63	$ 78941	$ 60860	1494	828	6000	80776
Trinity, Ambler(P)	193	503	369	27	350	12	6		4	7	93	75 824	92	40	$ 55108	$ 47069	1613	890	3000	4658
St. Dunstan, Blue Bell(M)	135	450	252	40	71	10	27	8	1	3	161	55 814	68		$ 26566	$ 19035	244	232	1800	2920
St. Aidan, Cheltenham(P)	108	239	152	129	141	5				6	33	476	65		$ 22134	$ 14388	212	267	800	
St. Paul, Elkins Park(P)	338	125	735		220	11	19	1	6	15	73		103		$ 64893	$ 54671	1076	1047	3100	1000
St. Peter, Glenside(P)	596	1777	1118	141	178	27	31		17	21	310	401507	123	80	$ 122955	$ 84384	11218	1660	17420	37397
Messiah, Gwynedd(P)	525	1730	882	110	148	22			25	21	435	252330	97	118	$ 94824	$ 75013	970	1614	15823	4831
¶Advent, Hatboro(P)		660	573	12	115	20	18		6	10	151	15	111		$ 33857	$ 26967	1148	526		
St.John, Huntington Valley(P)	360	1038	821		119	20	32	2	8	13	207	1670	120		$ 81652	$ 55650	12088	933	45	
Our Saviour, Jenkintown(P)	347	895	689	51	139	11	19		10	18		1077	92		$ 63289	$ 51407	8617	1146		1233
Holy Trinity, Lansdale(P)	257	687	508	6	142	18	38	2	5	10	164	1407	68		$ 42822	$ 31662	1287	845	3792	778
St. Matthew, Maple Glen(M)	41	36	67	10	58	2			2	1	40	285	66		$ 13838	$ 14775	222	28	810	
St. Philip/Field, Oreland(P)	340	1185	864		156	22	18		10	5	269	1793	84		$ 62467	$ 36212	480	887	5544	8547
¶St. Thomas, Whitemarsh(P)	575		1062		148	39	38		10	16	329	3002068	140	160	$ 262345	$ 192265	12284	2279	36025	
All Hallows, Wyncote(P)	182	600	432	40	142	10	6		4	7	83	821	105		$ 70743	$ 47490	6458		5159	
DEANERY TOTAL	4414	11123	9227												$1096434	$ 811848	59411	13182	99318	
PENNYPACK DEANERY																				
All Saints, Crescentville(P)	118	189	80	94	86	2			2	6	34	12 377	69		$ 18204	$ 16168	371	331	1200	

All Saints, Rhawnhurst(P)	183	500	306	210	116	7	5	1	4	5	109	899	71		$ 30759	$ 26562	1957	510		
All Saints, Torresdale(P)	348	942	681		195	25	35	2	7	10	256	1579	80		$ 44944	$ 33183	1451	3150		6750
Emmanuel, Holmesburg(P)	540	1094	914		219	31	30	2	16	34	298	802272	87		$ 55297	$ 55375	5373	710	987	4250
Holy Innocents(P)	200	387	317		171	6		1	5	8	79	15 909	69		$ 20885	$ 18114	544	230	30	
Messiah, Oxford Circle(P)	137	428	234		168	4	3		1	6	35	566	78		$ 22835	$ 19539	465	353	884	
Resurrection, Mayfair(P)	241	550	462		178	10	21		5	16	62	1168	95		$ 52383	$ 31025	1647	660	1500	13334
St.Alban,Olney(P)	120	120	206		443	3			1	6	16	362	63		$ 14596	$ 11873	60	305		
St. Luke, Memorial(P)	209	507	196	102	98	7			6	7	45	295	80		$ 29504	$ 25476	719	545	3600	
St. Mark, Frankford(P)	406	797	745	4	254	19	9		11	35	92	751038	94		$ 76242	$ 53927	2466	2485	12000	40510
St. Paul, Aramingo(P)	199	439	247	102	179	11			7	26	60	15 843	74		$ 21816	$ 19616	1726	362		
Trinity, Oxford(P)	346	728	660	403	258	9	13		5	45	116	2026	95		$ 56732	$ 72096	12212	615		
Zion(P)	171	299	254	6	126	6	4		4	19	31	519	74		$ 29643	$ 20475	281	317	2169	
DEANERY TOTAL	2917	6291	4916												$ 424877	$ 360699	26944	9732	21170	
SCHUYLKILL DEANERY																					
Atonement(P)	136	258	242		82				1	2	26	359	50		$ 18455	$ 16163	90	388	570	365
Calvary, Phila(P)	419	759	508	78	207	42	23		14	24	71	21218	80		$ 41526	$ 29995	351	644	1451	1665
Holy Apostles/Mediator(P)	549	908	431	22	185	6	19			25	107	61358	80	61	$ 92123	$ 71605	3915	1181	3000	
St. Andrew's Chapel(C)	1	1	1		208	1			2				30		$ 10726	$ 4709			124	
St. Andrew/St. Monica(P)	360	661	661		228	22			9	4	53	760	79		$ 24121	$ 24386	265	659	1250	2499
St. Barnabas, Haddington(P)	215	356	290	20	294	16	4		3	8	26	18 738	75		$ 23536	$ 22589	196	209	1020	
St. George, West End(P)	118	256	231		236	5			1	22	42	458	60		$ 14470	$ 14665		477	500	
St. James, Kingsessing(P)	561	1000	649	150	143	35	13	1	11	114	200	501755	86		$ 56665	$ 40942	2485	766	1900	1168
St. Mary, Hamilton Village(P)	230	300	131	30	284	7	3		7	4	42	7 712	105		$ 40404	$ 36767	178	661	1750	5096
St. Paul, Overbrook(P)	389	486	444		251	17	7	1	4	26	10	1 973	117	36	$ 75477	$ 45572	6953	1161	2000	6173
St. Thomas, Phila(P)	2278	3141	2178		540	46	43		14	19	420	4078			$ 77113	$ 62424	3431	1490	6007	
¶The Saviour(P)	250	250	169		194				1	11			80		$ 81468	$ 49881	23	857	2400	23581
DEANERY TOTAL	5506	8376	5935												$ 556084	$ 419698	17887	8493	21972	

	CONGREGATIONAL DATA													FINANCIAL DATA					
														RECEIPTS	DISBURSEMENTS				
	Families and Individuals	Total Members: All Baptized Persons	Communicants	Confirmed Persons	Holy Communions	Baptisms	Confirmations	Received by Bishop	Marriages	Burials	Church School Children	Church School Adults	Total Attendance at four key svcs.	Rector's Salary	Assts' Salaries	Total Receipts	Current Expenses	Work Outside Parish	Diocesan Assessment	Diocese and National Church	Capital Purposes
SOUTHWARK DEANERY																					
Christ, Philadelphia(P)	756	1190	460		162	11	6	1	12	12	35		1052			$ 143703	$ 118742	1864	2493	12000	22969
Crucifixion(AP)	198	439	235	47	562	9	7	1	4	7		25	570	72		$ 36358	$ 25326	200	311	1000	6232
¶Holy Communion Chapel(C)	113	287	248	12	116			1	1	3	43			82		$ 24690	$ 20044	208	464	1500	
Holy Trinity(P)	335	401	392		268	6	2		4	25			984	150	77	$ 167607	$ 96603	4004	2116	20000	
St. Clement(P)	211	300	300		712	1	9	2	4	9	17	40	896	70	45	$ 97877	$ 69000	7833	946	7700	4500
St. Elisabeth(AP)	143	225	99	253	666	27	15		3	21	202		311530			$ 37634	$ 23984	2354	278	18	9670
St. John/Evangelist(P)	248	542	190	197	182	14	2	2	2	10	80	16	647	64		$ 20785	$ 19333	1864	217	900	
¶St. Luke and Epiphany(P)		552	552			6	6		3	8	41	22	696	97		$ 139060	$ 103237	3925	1381	2000	18600
St. Mark, Phila(P)	330	530	354	200	648	12	9	2	2	12	76		181532	90	88	$ 165998	$ 126604	9509	2614	24000	
St. Mary, Phila(P)	197	234	137		113	2			2	5	33		341	60		$ 14112	$ 13400	92	359		
St. Paul, Memorial(P)	69	151	122		120	3				10	42		362	80		$ 20630	$ 20464	578	291	2486	
St. Peter, 3rd & Pine(P)	136	246	173		256	3	8	1	3	11	6		493	77		$ 196666	$ 53733	96355	1423	3000	33700
St. Philip, Lombard St.(P)	115	259	196		247	5			3	3	48		546	77		$ 21799	$ 19355	325	326	900	
St. Simon the Cyrenian(P)	900	1075	1017		271	44	23		17	21	150		1345	65		$ 48438	$ 42016	613	748	2401	3413
St. Stephen, Phila(P)	325	400	357		196	9	3		1	12			765	90		$ 114577	$ 90692	2143	1817	5000	
Trinity Memorial(P)	144	531	633		135	5			5	8	49		417	62		$ 37454	$ 31061	400	663	3950	2204
DEANERY TOTAL	4220	7362	5465													$1287388	$ 873594	13226	716447	86855	
VALLEY FORGE DEANERY																					
Christ, Bridgeport(P)	113	300	187	1	77	1	1		2	19	16	10	356	71	1	$ 22982	$ 22795	280	419	1000	
St. James, Collegeville(P)	194	526	362	35	125	19	8	1	5	3	161	56	1201	83		$ 35863	$ 24678	2763	496	6403	
Calvary, Conshohocken(P)	275	575	523		137	13	4	1	7	20	36	15	678	81		$ 43580	$ 34185	659	517	2369	
Trinity, Gulph Mills(P)	209	641	419	20	116	14	17	1	4	10	177		1081	72		$ 43550	$ 29006	799	634	3231	392
St.Jude/Nativity,Laf.Hill(P)	182	467	369		80	10	15	1	5	8	140		1128	85		$ 43165	$ 26984	448	694	1763	950
¶All Saints, Norristown(P)	325	800	582		120	9	10		4	8			1307	78		$ 47510	$ 30275	2609	729	5400	
St. John, Norristown(P)	445	1070	817	110	02	28	17	3	4	17	164		1697	102	112	$ 62049	$ 53323	5126	1311	2400	
St. Paul, Oaks(P)	216	538	357	29	235	9	21		6	7	123	48	949	80		$ 35200	$ 24942	100	338	1750	
St. Peter, Phoenixville(P)	142	326	218	30	347	8	2		7	13	53	5		82		$ 31712	$ 25325	1073	453	1500	
Christ, Pottstown(P)	293	542	467		400	17	12	1	5	13	122	65	1310	80		$ 36221	$ 29620	379	634	5307	
Epiphany, Royersford(M)	114	308	159	81	154	2	1		5	3	56	20	389	65		$ 19785	$ 18111	1501	274	1000	
Washinton Mem.,Val.Forge(P)	295	720	601	16	117	14	22		26	6	106	30	1225	100	6	$ 110642	$ 77511	1343	2164	8212	23937
DEANERY TOTAL	2970	6813	5061													$ 522259	$ 396755	17080	8663	40335	
WISSAHICKON DEANERY																					
Calvary, Germantown(P)	251	496	302	72	179	9	5		5	18	39	11	1039	80	6	$ 74238	$ 55119	1526	1103	7925	
Christ & St. Michael(P)	450	1032	755		195	31	28		10	34	190		2191	108		$ 91292	$ 74954	4562	1941	13600	1348
Epiphany, Germantown(P)	181	369	226		90	4	9		3	9	43		464	74		$ 24946	$ 20587	538	465	1862	409
Good Shepherd, Germantown(P)	252	472	517		128	6	6		2	21	64		1057	84	5	$ 53711	$ 42559	2585	950	2000	
Grace, Mt. Airy(P)	449	936	527	185	169	11	23	3	8	25	116	52	1217	105	61	$ 78461	$ 60591	1751	1051	3500	1072
House of Prayer(AP)	171	449	310	58	161	15	15		5	1	75	10	861	73		$ 29357	$ 22499	48	223	2318	1868
St. Alban, Phila(P)	205	482	215	56	107	15	12	3	6	33	94		596	80		$ 24479	$ 21676	640	395	626	2800
St. David, Manayunk(P)	121	246	201		104	7	5			10	94	7	609	71		$ 22031	$ 19213	374	442	100	
St. James the Less(P)	107	191	118	2	206	3	7	1	7	21	66		439	78		$ 46126	$ 38611	197	833	2000	6651
St. Luke, Germantown(P)	636	1025	870	261	121	40	36		9	36	166	12	2571	103	83	$ 192771	$ 136582	3426	1874	26929	9584
St. Martin, Oak Lane(P)	82	151	123	14	159	2		2	2	8	16		326	77		$ 17476	$ 17732	50	316		1434
St. Martin in the Field(P)	486	1355	887		215	29	14		17	19	144	55	1468	160	64	$ 178783	$ 116360	7628	2097	45386	3587
St. Mary at the Cathedral(M)	227	462	135	149	141	6	1		6	5	76		616	72		$ 29139	$ 27611	191	632	500	
St. Matthias(P)	291	664	439		620	6	4		3	13	49	27	630	75		$ 26334	$ 22262	467	461	1500	
St. Paul, Chestnut Hill(P)	738	1765	1194	116	176	28	27		16	23	255	225	2232	263		$ 202973	$ 128103	6874	2541	61000	
St. Peter, Germantown(P)	244	340	282	10	141	6	6	1		6	42	30	571	69		$ 38240	$ 32268	302	730	1500	
St. Timothy, Roxborough(P)	414	1117	845		419	15	7		2	23	97	15	1335	81	17	$ 64006	$ 42520	5166	863	4200	1015
DEANERY TOTAL	5305	11552	7946													$1194363	$ 879247	36325	16917	174940	

DIOCESAN TOTALS	FAM	BPTZD	CMCTS	CPRS	BAP	CON	RCD	MAR	BUR	CS/C	CS/A	PAR REC	PAR EXP	OUTSIDE	ASMNT	MSN O
	45539	104867	74801	7060	2305	2150	112	1048	2277	18242	2839	8513376	6788617	451455	143586	856936

NOTES ON THE PAROCHIAL STATISTICS

All data is that reported by parishes as of December 31, 1969.

The letter (P) following the name indicates a parish; (AP) indicates an aided parish; (M) indicates a mission; (C) indicates a parochial chapel.

Families and individuals indicate the total number of households.

Confirmed Persons are those who are active but have not formally transferred.

Holy Communions includes Sunday and weekday celebrations as well as private administration of the Sacrament.

Total attendance is a composite figure including the first Sundays in Advent and Lent, Easter Day, and Christmas.

Clergy Salaries first lists the cash amount (in hundreds of dollars) for the rector or vicar, followed by the combined salaries of all assistant clergy. The omission of an entry may be due to a vacancy or to an incomplete parochial report.

Financial entries omit cents.

Receipts figures exclude diocesan or other outside aid to parishes and missions.

Disbursement figures exclude debt reduction and funds transferred to savings accounts, endowment funds, etc. Contributions for such purposes or income from such funds are included in receipts. Capital Expense includes major repairs and new building.

CHURCHES OF THE DIOCESE
( ) Indicates county, followed by name of Deanery

COUNTIES

B — Bucks; C — Chester; D — Delaware; M — Montgomery; P — Philadelphia

ADVENT, CHURCH OF THE, HATBORO
Byberry Ave. & York Rd., Hatboro, Pa. 19040
OS 5-0517 — (M) Montgomery

The Rev. Leonard J. Sachs, Th.M., *Rector;* Robert D. Schmitt, *Rector's Warden;* Robert L. Kirkman, Jr., *Accounting Warden.*

ADVENT, CHURCH OF THE, KENNETT SQUARE
N. Union St., Kennett Square, Pa. 19348
444-4624 — 444-0624 — (C) Brandywine

The Very Rev. Elbert K. St. Claire, *Rector;* The Rev. Frederick Crysler, *Curate;* Nathaniel C. Wyeth, *Rector's Warden;* Jesse C. Jessen, *Accounting Warden.*

ADVOCATE, GEORGE W. SOUTH MEMORIAL CHURCH OF THE
18th & Diamond Sts., Phila., Pa. 19121 — (P) Fairmount

The Rev. Paul M. Washington, *Rector;* Thomas K. Moore, Sr., *Rector's Warden;* Walter W. Morris, Sr., *Accounting Warden.*

ALL HALLOWS, WYNCOTE
Bent Rd., Wyncote, Pa. 19012 — 885-1641 (M) Montgomery

The Very Rev. Louis E. Fifer, III, *Rector;* Frank Conly, *Rector's Warden;* Edward Carver, Jr., *Accounting Warden.*

ALL SAINTS, CRESCENTVILLE
6301 Crescentville Rd., Phila., Pa. 19120 — CA 4-1035 — (P) Pennypack

The Very Rev. A. William Degerberg, *Rector;* John P. Walz, *Rector's Warden;* Richard H. Keenan, *Accounting Warden.*

ALL SAINTS CHURCH, DARBY, PA.
Main & Summit Sts., Darby, Pa. 19023 — LU 3-5055 — (D) Conestoga

The Rev. Charles E. Higbee, *Deacon-in-Charge;* Allen Sims, Sr., *Rector's Warden;* Harold W. Pugh, *Accounting Warden.*

ALL SAINTS, FALLSINGTON
1504 Locust Ave., Fallsington, Pa. 19054 — WI 6-6859 — (B) Bucks

The Rev. Richard E. Hayes, *Vicar;* Paul Bara, *Rector's Warden;* John Dellmuth, *Accounting Warden.*

ALL SAINTS EPISCOPAL CHURCH, NORRISTOWN
535 Haws Ave., Norristown, Pa. 19401 — 275-7888 — (M) Valley Forge

The Rev. Edward B. Pollanick, *Rector;* Paul R. Christy, *Rector's Warden;* James O. Exley, *Vestry's Warden.*

ALL SAINTS PARISH, RHAWNHURST
Frontenac St. between Ripley & Loney Sts., Phila., Pa. 19111
PI 5-7491 — (P) Pennypack

The Rev. Meredith Calvert, *Rector;* John H. Ralston, Jr., *Rector's Warden;* John Gerhart, *Accounting Warden.*

ALL SAINTS' CHURCH, TORRESDALE
9601 Frankford Ave., Phila., Pa. 19114 — NE 7-8787 — (P) Pennypack

The Rev. A. Edward Chinn, *Rector;* Charles Higbee, *Rector's Warden;* Borden Hoffman, *Accounting Warden.*

ALL SAINTS' CHURCH, WYNNEWOOD
Montgomery Ave. at Gypsy Lane, Wynnewood, Pa. 19096
MI 2-4098 — MI 9-4346 — (M) Merion

The Rev. John J. Albert, *Rector;* The Rev. V. Richard Hawkins, *Associate Rector;* Robert Hoffer, *Rector's Warden;* Kenneth H. Ross, *Accounting Warden.*

ALL SOULS' MISSION FOR THE DEAF
19 S. 10th St., Phila., Pa. 19107 — (P) Southwark

The Rev. Roger Pickering, *Vicar;* Elmer Mock, *Rector's Warden;* Llewellyn Thomas, *Accounting Warden.*

ANNUNCIATION, CHURCH OF THE
12th & Diamond St., Phila., Pa. 19122 — PO 9-4873 — (P) Fairmount

The Rev. Robert S. Harris, *Rector;* Waverly Woodson, *Rector's Warden;* Reginald Brown, *Accounting Warden.*

ASCENSION, PARKESBURG
2nd & West St., Parkesburg, Pa. 19365 — 857-9176 — (C) Brandywine

H. Roberts Lorenz, *Vicar;* Harry McNally, Jr., *Rector's Warden;* Thomas Lantz, *Accounting Warden.*

ATONEMENT, CHURCH OF THE, MORTON
Franklin Ave. & Amosland Rd., Morton, Pa. 19070
KI 3-2103 — (D) Delaware

The Rev. G. Richard Lobs, *Rector;* Louis A. Divan, *Rector's Warden;* Albert Brownlee, *Accounting Warden.*

ATONEMENT, CHURCH OF THE (MEMORIAL)
47th St. & Kingsessing Ave., Phila., Pa. 19143
SA 9-2688 — (P) Schuylkill

The Rev. William B. Williamson, Ed.D., D.D., *Rector;* John J. Geary, *Rector's Warden;* Joseph A. Wallace, *Accounting Warden.*

CALVARY, CONSHOHOCKEN
Fayette St. & Fourth Ave., Conshohocken, Pa. 19428
828-9223 — (M) Valley Forge

The Rev. Edward Price, M.A., *Rector;* John S. Blackburn, *Rector's Warden;* Earl W. Kissinger, *Accounting Warden.*

CALVARY, GERMANTOWN
Pulaski Ave. & Manheim St., Phila., Pa. 19144
VI 3-0853 — (P) Wissahickon

The Rev. John Frederick Leser, *Rector;* George F. Ilsemann, Jr., *Rector's Warden;* Bernard H. Belle, *Accounting Warden.*

CALVARY, NORTHERN LIBERTIES
814 N. 41st St., Phila., Pa. 19104 — BA 2-2070 — (P) Schuylkill

The Very Rev. Thomas W. S. Logan, Sr., *Rector;* Harold L. Pilgrim, Sr., *Rector's Warden;* Hope B. Winborne, Sr., *Accounting Warden.*

CALVARY, ROCKDALE
Glen Riddle, Pa. 19037 — GL 9-2013 — (D) Brandywine

The Rev. Arthur F. Brunner, *Rector;* J. Elliott Bell, *Rector's Warden;* J. Karl Thomas, *Accounting Warden.*

CHRIST CHURCH, EDDINGTON
2026 Street Rd., Cornwells Heights, Pa. 19020 — ME 9-9814 — (B) Bucks

The Rev. Huibert R. DeMaster, *Rector;* John L. Kleber, *Rector's Warden;* Albert Parker, *Accounting Warden.*

CHRIST CHURCH, ITHAN
536 Conestoga Rd., Villanova, Pa. 19085 — MU 8-1110 — (D) Merion

The Rev. J. Gardner Hodder, *Rector;* The Rev. Richard M. Woods, *Perpetual Deacon;* John R. Clark, *Rector's Warden;* Edmund Thayer, Jr., *Accounting Warden.*

CHRIST CHURCH, MEDIA
311 S. Orange St., Media, Pa. 19063 — LO 6-7525 — (D) Delaware

The Rev. Michael Campbell, *Rector;* The Rev. Howard W. Lull, *Assistant;* Henry Beck, *Rector's Warden;* Robert J. Farr, *Accounting Warden.*

CHRIST CHURCH, PHILADELPHIA
2nd above Market St., Phila., Pa. 19106 — WA 2-1695 — (P) Southwark

The Rev. Ernest A. Harding, D.D., *Rector;* The Rev. C. Jon Widing, *Assistant;* Henry M. Watts, Jr., *Rector's Warden;* L. Arnold Nicholson, *Accounting Warden.*

CHRIST CHURCH, POTTSTOWN
316 High St., Pottstown, Pa. 19464 — 1-323-2895 — (M) Valley Forge

The Rev. Wilfred F. Penny, S.T.M., *Rector;* William G. Lawrence, *Rector's Warden;* Kenneth W. Schaeffer, *Accounting Warden.*

CHRIST CHURCH, RIDLEY PARK
Sellers Ave. & Nevin St., 19078 — 521-1626 — (D) Delaware

The Rev. William S. Musselman, *Rector;* The Rev. Joseph W. Hess, *Jr., Curate;* David A. Wiley, Jr., *Rector's Warden;* Carl Johnson, *Accounting Warden.*

CHRIST CHURCH (OLD SWEDES) UPPER MERION
740 River Rd., Bridgeport, Pa. 19405 — BR 2-6036 — (M) Valley Forge

.....*Rector;* John M. Raeburn, *Rector's Warden;* Harold D. Esterly, *Accounting Warden.*

CHRIST CHURCH AND ST. AMBROSE
3554 N. 6th St., Phila., Pa. 19140 — BA 3-2266 — (P) Fairmount

The Rev. Lloyd H. Winter, II, *Rector;* Harry Richards, *Rector's Warden;* Frank Balkie, *Accounting Warden.*

CHRIST CHURCH AND ST. MICHAEL'S
Tulpehocken & McCallum Sts., Phila., Pa. 19144
VI 3-1321 — (P) Wissahickon

The Rev. W. Hamilton Aulenbach, D.D., *Rector;* Henry B. Ramsey, Jr., *Rector's Warden;* John W. Reinhardt, *Accounting Warden.*

CRUCIFIXION, CHURCH OF THE
620 S. 8th St., Phila., Pa. 19147 — WA 2-1128 — (P) Southwark

The Rev. Robert C. Hofmeister, C.S.S.S., *Vicar;* William R. Ballard, Sr., *Rector's Warden;* Walter C. Jordan, *Accounting Warden.*

EMMANUEL, HOLMESBURG
8201 Frankford Ave., Phila., Pa. 19136 — MA 4-8520 — (P) Pennypack

The Rev. Charles K. Kelbaugh, *Rector;* E. Scott Banister, *Rector's Warden;* Emil Lewis, *Accounting Warden.*

EMMANUEL, KENSINGTON
1212 Marlborough Ave., Phila., Pa. 19125 — GA 5-2482 — (P) Fairmount

The Rev. David O. Trauger, *Rector;* John Price, *Rector's Warden;* David MacCreight, *Accounting Warden.*

EMMANUEL, QUAKERTOWN
S. Main at 9th Sts., Quakertown, Pa. — 18951 — 1-536-3040 — (B) Bucks

The Rev. Frederick Victor Kettle, *Rector;* C. Richard Leidigh, *Rector's Warden;* William Matson, *Accounting Warden.*

EPIPHANY, CHURCH OF THE, GERMANTOWN
Lincoln Dr. & Carpenter Lane, Phila., Pa. 19119
VI 4-3548 (P) Wissahickon

The Rev. Milton S. Leber, *Rector;* John D. Reynolds, III, *Rector's Warden;* Samuel A. Dysart, *Accounting Warden.*

EPIPHANY, CHURCH OF THE, ROYERSFORD
266 Washington St., Royersford, Pa. 19468—1-948-9655—(M) Valley Forge

The Rev. Raymond E. Cole, Jr., *Vicar;* William K. Fozard, *Rector's Warden;* Franklin Raudenbush, *Treasurer.*

EPIPHANY, CHURCH OF THE, SHERWOOD
57th St. & Baltimore Ave., Phila., Pa. 19145 — GR 2-6376 — (P) Schuylkill

The Rev. Joseph R. Clair, *Rector;* Raymond E. Martin, *Rector's Warden;* Joseph R. Clair, III, *Acting Accounting Warden.*

GLORIA DEI (OLD SWEDES)
Delaware Ave. & Christian St., Phila., Pa. 19147
FU 9-1513 — (P) Southwark

The Rev. John Craig Roak, D.D., *Rector;* Edward J. Parnum, *Rector's Warden;* Fredrick Gill, *Accounting Warden.*

GOOD SAMARITAN, PAOLI
212 W. Lancaster Ave., Paoli, Pa. 19301 — NI 4-4040 — (C) Brandywine

The Rev. Harry Riddle Johnson, *Rector;* The Rev. Wallace Houston, Jr., *Assistant;* The Rev. John Simpson, *Curate;* Robert S. Gledhill, *Rector's Warden;* William B. Eagleson, Jr., *Accounting Warden.*

GOOD SHEPHERD, MEMORIAL CHURCH OF THE, GERMANTOWN
The Oak Rd., Phila., Pa. 19129 — VI 4-0580 — (P) Wissahickon

The Rev. R. Dunham Taylor, D.D., *Rector;* The Rev. Harold O. Boon, M.A., *Associate;* G. Hayward Reid, *Rector's Warden;* Charles E. Mather, III, *Accounting Warden.*

GOOD SHEPHERD, HILLTOWN
Box 132, Hilltown, Pa. 18927 — 1-822-9115 — (B) Bucks

The Very Rev. Peter E. Camp, *Rector;* The Rev. George S. Lewis, *Perpetual Deacon;* John R. Burrell, *Rector's Warden;* Theodore L. Landis, *Accounting Warden.*

GOOD SHEPHERD, CHURCH OF THE, KENSINGTON
Collins & Cumberland, Phila., Pa. 19125 — GA 6-3147 — (P) Fairmount

The Rev. David O. Trauger, *Rector;* Dr. Walter Greenwood, *Rector's Warden;* Wm. C. McDaniel, *Accounting Warden.*

GOOD SHEPHERD, CHURCH OF THE, ROSEMONT
Lancaster & Montrose Aves., Rosemont, Pa. 19010
LA 5-7070 — LA 5-7071 — (M) Merion

The Rev. James H. Cupit, Jr., *Rector;* The Rev. George W. Rutler, *Curate,* Stevens Heckscher, Ph.D., *Rector's Warden;* Frederick M. Burgess, *Accounting Warden.*

GRACE CHURCH, HULMEVILLE
313 Main St., Hulmeville, Pa. 19047 — 757-6329 — (B) Bucks

The Rev. Harry L. Casey, *Rector;* Charles T. Kelch, *Rector's Warden;* Mrs. Margaret G. Still, *Treasurer.*

GRACE CHURCH, MT. AIRY
Gowen Ave. & Ardleigh St., Phila., Pa. 19119
CH 8-2950 — (P) Wissahickon

The Rev. Richard K. Bauder, *Rector;* Richard H. Brehm II, *Rector's Warden;* John B. Clapham, *Accounting Warden.*

GRACE CHURCH AND THE INCARNATION
Edgemont & E. Venango Sts., Phila., Pa. 19134
GA 3-5851 — (P) Fairmount

The Rev. Henry Kaufmann, Jr., *Rector;* Charles S. Donahue, *Rector's Warden;* Frederick Sheppard, *Accounting Warden.*

HOLY APOSTLES, PENN WYNNE
Remington & Dover, Phila., Pa. 19151 — MI 2-6617 — (M) Conestoga

The Rev. John C. Kolb, *Rector;* James P. Banta, *Vicar's Warden;* James Hewitt, *Accounting Warden.*

HOLY APOSTLES & MEDIATOR, CHURCH OF THE
51st & Spruce Sts., Phila., Pa. 19139 — GR 2-3000 — (P) Schuylkill

The Rev. David W. Hyatt, *Rector;* Mrs. Edna H. Carroll, *Rector's Warden;* H. Reed Mullikin, *Accounting Warden.*

HOLY COMFORTER, THE CHURCH OF THE
Burmont Rd. & Bond Ave., Drexel Hill Pa. 19026
SU 9-6754 — (D) Conestoga

The Rev. William R. McKean, Jr., *Rector;* The Rev. Reimer Schacht, *Assistant;* Dexter W. Cobb, *Rector's Warden;* Raymond H. Rudrauff, *Accounting Warden.*

HOLY COMMUNION, MEMORIAL CHAPEL OF THE
2631 Wharton St., Phila., Pa. 19146 — DE 4-1054 — (P) Southwark

The Rev. Oscar E. Holder, *Priest-in-Charge;* Norman Owens, *Vicar's Warden;* George Connelly, *Treasurer.*

HOLY INNOCENTS, CHURCH OF THE (TACONY)
Torresdale & Tyson Aves., Phila., Pa. 19135 — MA 4-9648 — (P) Pennypack

The Rev. Gerald A. Tulk, *Rector;* The Rev. George Gauer, *Perpetual Deacon;* Ralph B. Clare, *Rector's Warden;* Carl T. Zorr, *Accounting Warden.*

HOLY NATIVITY, MEMORIAL CHURCH OF THE, ROCKLEDGE
205 Huntingdon Pike, Rockledge, Phila., Pa. 19111
ES 9-2977 — (M) Montgomery

Robert J. Sykes, *Rector;* Robert T. Jones, *Rector's Warden;* Walter N. Holstrum, *Accounting Warden.*

HOLY SACRAMENT, HIGHLAND PARK
Park Ave. & West Chester Pike, Upper Darby, Pa. 19082
SU 9-2866 — (D) Conestoga

John C. Obenchain, *Rector;* Robert Cascarino, *Rector's Warden;* Robert Watson, *Accounting Warden.*

HOLY TRINITY, LANSDALE
407 N. Broad St., Lansdale, Pa. 19446 — 1-855-4431 — (M) Montgomery

The Rev. James McKendrick, *Rector;* Theodore D. Sims, *Rector's Warden;* William M. Taylor, *Accounting Warden.*

HOLY TRINITY, THE CHURCH OF THE
Rittenhouse Square, Mailing Address: 1904 Walnut St., Phila., Pa. 19103
LO 7-1267 — (P) Southwark

The Very Rev. Cuthbert Pratt, D.D., S.T.D., *Rector;* The Rev. Judson S. Leeman, M.D., *Associate Rector;* Frank B. Murdoch, *Rector's Warden;* Horace Y. Rogers, *Accounting Warden.*

HOLY TRINITY, WEST CHESTER
212 S. High St., West Chester, Pa. 19380 — 1-696-4640 — (C) Brandywine

The Rev. William James Fischler, *Rector;* Lawrence E. Wood, *Rector's Warden;* John E. Muhs, *Accounting Warden.*

HOUSE OF PRAYER
Church Lane at Limekiln Pike, Phila., Pa. 19141
CA 4-3434 — (P) Wissahickon

The Rev. Robert E. DuBose, Jr., *Vicar;* William Carter, *Vicar's Warden;* Mrs. Mamie C. Johnson, *Accounting Warden.*

INCARNATION, CHURCH OF THE, DREXEL HILL
3000 Garrett Rd., Drexel Hill, Pa. 19026 — 259-5148 — (D) Conestoga

The Very Rev. Charles F. Ehly, *Rector;* The Rev. John S. Moore, P.D., *Assistant;* William J. Gaul, Jr., *Rector's Warden;* Leland E. Cooney, *Accounting Warden.*

INCARNATION, CHURCH OF THE, MORRISVILLE
Makefield Rd. near Big Oak, Morrisville, Pa. — 19067
295-2259 — (B) Bucks

The Rev. William Mills, Jr., *Rector;* Dr. John S. Wise, *Rector's Warden;* Ernest Gailey, *Accounting Warden.*

MESSIAH, THE CHURCH OF THE, GWYNEDD
Route 202, Gwynedd, Pa. 19436 — 699-9204 — (M) Montgomery

The Rev. Gustave J. Weltsek, Jr., *Rector;* The Rev. Donald E. Rivard, *Curate;* David A. West, *Rector's Warden;* Robert J. Corless, *Accounting Warden.*

MESSIAH, CHURCH OF THE, OXFORD CIRCLE
Large Street at Roosevelt Blvd. 19149 — (P) Pennypack

The Rev. George C. Ashley, *Rector;* Gordon L. Blackner, *Rector's Warden;* Andrew R. Bolger, *Accounting Warden.*

OUR SAVIOUR, THE CHURCH OF, JENKINTOWN
Homestead & York Rd., Jenkintown, Pa. 19046
TU 7-0500 — (M) Montgomery

The Rev. Joseph Lewis Iredale, *Rector;* Edward Campion, *Rector's Warden;* Wm. J. S. Borie, *Accounting Warden.*

REDEEMER, CHURCH OF THE, ANDALUSIA
Bristol Pike, Andalusia, Pa. 19020 — NE 9-4387 — (B) Bucks

The Rev. Stanley Manwaring, *Deacon-in-Charge;* Louis J. Tomlinson, *Rector's Warden;* Harold Jackson, *Accounting Warden.*

REDEEMER, CHURCH OF THE, BRYN MAWR
Pennswood & Fisher's Rds., Bryn Mawr, Pa. 19010
LA 5-2486 — (M) Merion

The Rev. Timothy Pickering, *Rector;* The Rev. David Van Dusen, *Assistant;* Howard Kellogg, *Rector's Warden;* Thomas Fisher, Sr., *Accounting Warden.*

REDEEMER, CHURCH OF THE, SPRINGFIELD
144 W. Springfield Rd., Springfield, Pa. 19064 — KI 4-2210 — (D) Delaware

....., *Rector;* George Soule, *Rector's Warden;* Edward F. Wagner, *Accounting Warden.*

REDEMPTION, THE CHURCH OF THE, SOUTHAMPTON
1101 Second St. Pike, Southampton, Pa. 18966 — EL 7-0303 — (B) Bucks

The Rev. Stanley Franklin Imboden, *Rector;* The Rev. H. Richard Schupeltz, *Perpetual Deacon; Henry P. Manning, Jr., Rector's Warden;* Sidney Benham, *Accounting Warden.*

RESURRECTION, CHURCH OF THE
Broad & Tioga Sts., Phila., Pa. 19140 — BA 5-9431 — (P) Fairmount

The Rev. James Miller Harvey, *Rector;* Elmer M. Worth, *Rector's Warden;* John T. Shepherd, *Accounting Warden.*

ST. AIDAN'S
Central Ave. & Cottman St., Cheltenham, Pa. 19012
ES 9-4974 — (M) Montgomery

The Rev. Michael J. Shank, *Rector;* William H. Smith, *Rector's Warden;* John P. Black, *Accounting Warden.*

ST. ALBAN'S, NEWTOWN SQUARE
P.O. Box 158, Chapel Road, Newtown Square, Pa. 19073
EL 6-0459 — (D) Conestoga

The Rev. Richard J. Herschel, *Rector;* Wallace B. Dunlap, *Rector's Warden;* Harry Morris, *Accounting Warden.*

ST. ALBAN'S, OLNEY
2nd St. & Tabor Rd., Phila., Pa. 19120 — LI 8-8959 — (P) Pennypack

The Rev. James Claypoole Dorsey, *Rector;* William H. Lindsay, Sr., *Rector's Warden;* Daniel P. Geigert, *Accounting Warden.*

ST. ALBAN, THE CHURCH OF, ROXBOROUGH
6769 Ridge Ave., Phila., Pa. 19128 — IV 2-2627 — (P) Wissahickon

The Rev. Robert H. Stetler, *Rector;* John E. Howard, *Rector's Warden;* I. Wesley Manley, *Accounting Warden.*

ST. ANDREW'S, CHAPEL OF, COLLEGIATE PHILADELPHIA DIVINITY SCHOOL
4205 Spruce St., Phila., Pa. 19104 — EV 6-7475 — (P) Schuylkill

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